KATHRINE V. GRINNELL

WOMAN'S PLACE IN GOVERNMENT

FROM THE SCIENTIFIC
AND BIBLICAL
VIEWPOINT

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PREFACE

The modern activities of woman prove that a new step in social evolution has begun which must needs be considered. This is the subject of woman's place and functions in government. In the present struggles of woman for the right to complete expression, there is revealed the working of eternal law and eternal right.

Consideration of this subject cannot be swept away as are cobwebs from the wall. Neither can common discursive thought dispose of the problem. Years of scientific thought on this and its complex relations was required to yield a solution, and whether we express that solution in common language or in technical terms does not change the fact that only by scientific methods could a solution be reached.

In this great question of woman's place in government the effort for, and exercise of, the right of the ballot represents only one form of expression. Just as soon as this is granted, another shifting of the scenes will show the action of the law of associative forces, requiring a different order and a different social system to give place to woman's special energies and activities.

We must continually urge a reminder of the fact that the right to vote means the right to be voted

for. The right to be voted for means right to office, and office means place, which in our present competitive system makes man and woman competitors in the political field.

This competition violates the great fundamental and universal law of polarity; *i. e.*, the law of associative forces.

To assert the specialization of sex only reaffirms the knowledge and constant experience of the ages, but does not define the relations of men and women in the complex life of today or of the coming time. It still leaves us in the stage of struggle from which we can only emerge by having some definite statement of natural law and method to which all men and women can agree, because they recognize them as fundamentally true, and capable of being applied in all forms and all stages of development.

There are, however, delusions that block the way in the struggle for woman suffrage which must be cleared from the minds of men and women before we can enter more deeply into the subject.

Men, if we understand anything of the situation, aside from the fear of the feminine quality being injured in women, also fear that women are seeking to displace men in politics, or to divide the power and emoluments of office, leaving their woman's "sphere" to intrude in man's domain.

We find also a corresponding fear in the minds of many women. Multitudes of women are organizing in many lines of woman's interests, to do womanly work in a womanly way, who will not consider suffrage favorably until the fear is dispelled, a fear that she is intruding in man's domain and in danger of becoming mannish, a term despised by the

womanly woman. This fear can only be removed by a clearer conception of her place and functions in the world of mingled activities of men and women.

The woman suffrage agitation has been, without doubt, a great educator of women and evidences a divine impulse at work upon the hearts and minds of women—like a religious revival—the full meaning of which is scarcely realized as yet.

Each stage of growth in the physical, as well as in the mental processes—psychological, if you please—has its own distinct characteristics, always recognized because it has been common experience. But this new phenomenon takes us into a practically unknown realm, and yet it is acting under a law, for it still concerns the relations of man and woman though taking those relations into higher and wider realms.

One of these laws—there are twelve ruling mental laws—is the law of polarity—the law of magnetism—the law of universal order—the law of the ellipse. The ellipse, we know, is an elongated oval having two centers of force, acting associatively within circumscribed limits. When we say it is universal we speak with exactness, for it is the law of all movement, growth and organized action, from atom to universe, from the tiniest seed to the human brain.

Having two centers of force, life begins by their interplay when right conditions are furnished.

SEXES ARE CO-OPERATIVE

This fact shows the secret of nature's action. It shows the primary relations of the sexes as associative, co-operative and co-responsive, and these relations constitute and create life itself from its sim-

plest to the most complex manifestations. Upon this law of the ellipse depends the whole world of order and the safety and order of the universe itself.

Upon this law hangs the whole destiny of the human race and of organized society.

This law declares in unmistakable language that woman's place in the home, in society and in the state is distinctly feminine, associative and co-operative. It is an expression of the laws of co-ordination and of complementaries. Astronomy will prove this in part. Astronomers tell us that the planets move in elliptical orbits. The sun itself moves in an elliptical orbit and is one of the two necessary centers of an ellipse, the companion center not having been discovered, or not having yet become popularly known as discovered.

Scientists know that all the vital forces of the earth possess dual characteristics, as we see in electricity and magnetism, which are associate forces. As one distinguished electrician said, "They are as bride and groom. One is of comparatively small power without the other."

Physiologists know that every organic structure exists by and because of this law of dual and co-operative forces, the law of poles or polarity—the law of the ellipse.

Anatomists know that the human brain has two principal centers, and that their functions differ, though, through working co-operatively the human organic structure, body and brain, is created. Eliminate either center of force from organic condition and no structure appears, either in plant, animal or in human life.

The perfected organic structure of society, then,

is dependent on organic laws, upon these two actively associated forces, manifested in man and woman. Man and woman are the centers of the human ellipse. Their orbits are elliptical in the world of movement and activity.

"Woman's sphere" is merely a poetic term which does not correctly describe her real office as related to man or society. Their lives and activities necessarily intermingle.

The thing needed is the proper balancing of man's and woman's powers in the organic structure of society, each performing the function naturally belonging to him or to her.

We cannot escape these universal laws however much we may violate them. If we foolishly imagine that society can be governed by other than laws of the universe we find our mistake in the disorders and confusions of that society.

Nowhere are these causes so potent or their results so disastrous as in the discordant and unsettled relations between man and woman in the home, family, in marriage and, finally, in that greater family, the nation.

Woman's life and efforts have been so profound, so ever apparent, so needed during the childhood of the family and the childhood of the race, that it has been difficult to realize the ever developing powers of womanhood in the manifold, or to speak with scientific exactness, the twelve-fold forms of expression required in these later years for the perfection of human life.

In spite of all the old false pleas against it, woman has never been wholly confined to the home. At every point in history we find her employed, and

necessarily so, in duties which call her out of this apparently circumscribed sphere, and that demand the exercise of powers upon which the destinies of nations have turned. How shall woman rear and educate citizens who shall create and maintain a noble state, who are equal to the full rounded life and faculties of noble citizens, unless she has knowledge of the principles which belong to right government, and to a true and harmonious social order?

If the work of educating women in the laws and duties of motherhood, and of surrounding them with suitable environments for their great work, were organized in normal departments of society and represented in the normal state, how quickly would woman magnify her office of motherhood, and motherhood fulfill its divine ideal! But this involves the whole home with its manifold interests and relations.

Before it is possible to proceed to consider intelligently the possibility of such an organization we should look to see how interwoven are all the essentials of the fabric of society, and what woman's relations are to them from the standpoint of woman expressing all her faculties.

Every interest in society has definite relations to the home. The state exists because of the home and for its protection, and to secure its happiness, well being and stability!

The home is the fountain head, the spring of everything human intelligence and energy has achieved, or will achieve, and there woman stands crowned queen. What constitutes her value? It is certainly not her physical capacity for motherhood, that she shares in common with all other forms of

organic life. Her value lies chiefly in her inherent qualities as an intelligent, spiritual being, and in proportion as she has "become," so to speak, lies her value.

What do we mean by an intelligent, spiritual being? Do we mean one with the power of comprehending, or do we add the power of achieving? Is there in her power of comprehension a quality which takes cognizance of whatever man does, or has done, or whatever he brings to the home? And does her power of achievement associate her with him in whatever he undertakes?—else the "power of the home" is an empty sound.

We all know that man and woman constitute the essential elements of the home. Shall their interests be unified there and separated in all other work and interests? The properties and wants of the home extend to the functions and properties of the utmost heights of the nation.

Shall woman, then, compete with man politically, or shall the state be reorganized on the basis of equal but variant powers and consequent variance of function between man and woman? So, again we ask, what shall be the form and spirit of the new state which admits woman to its councils, and what shall be woman's place and functions there?

In the following pages we shall answer. These answers will respond from many standpoints, endorsed by many brilliant minds, and with which, we hope, the reader's thoughts and efforts will concur.

WOMAN'S PLACE IN GOVERNMENT

THE LAWS OF DUAL FUNCTIONS

In considering the place of woman in the State, as a part of the plan of a scientific form of government, we may make some preliminary statements enforcing the fact that woman is, in no sense less than man, a universal being. Her needs, duties and responsibilities belong to universal woman, that is, woman in every land, making possible an organic unity throughout the world. Movements leading to this result are proceeding with such rapidity that it is no longer a strange and unattempted idea, no longer a vague feeling after the unattainable.

There is probably no country where woman has not felt the spirit calling her to an enlarged and richer life and where the summons to a great unity among women has not reached.

Although all this is true, there is still lacking the complete realization of an organized system where woman and man may unitedly work for a truer State, each according to his or her own genius and quality. In recognizing this fact we were led to study woman in her relations to the State and to set out, as clearly as may be briefly done, the feminine side of the question and of the place and functions of woman in a true, or natural order of society.

We wish to make it clear that only through an intelligent conception of the nature and universal need of womanly wisdom upon all matters of human

interest, in every department of human life, can she hope to create, or help to create, a true Social Order. Only by organizing her womanhood the more effectively to accomplish whatever she finds right and necessary to undertake in fulfilling her responsibilities in creating a true Social Order, will she make possible the full exercise and development of human powers in both the individual and the collective life.

In this study it is impossible for me to ignore the great woman suffrage movement, one of the earliest and strongest evidences that woman is rising to fill a new and wider place in the active life of the world. It is a movement that has done much to develop woman, much to arouse her ambitions and aspirations, much to awaken her to the sense of her duty and obligations, as well as to her right to a voice in the affairs of the nation.

We feel that no one will accuse us of being in a critical spirit when we affirm that it is our judgment that the franchise will not bring woman the blessings she hopes for under our present form of government, because our present form of government has no place distinctively suited to woman, and the additional reason that it places her in a competitive, therefore an unnatural and hurtful, relation to man. We wish here to express our admiration for the heroic women who, with hearts aflame with love for humanity, have struggled for the franchise for woman in order to liberate their minds and free them from hurtful dominion. There is some subtle law that determines the order of movements in the development of human institutions. Probably but for the precedence of the woman suffrage movement the later growths may not have appeared, and the or-

ganic principles of which we treat would have been as unintelligible as an unknown tongue and, practically, as valueless.

The enlargement of woman's activities, her increasing interest in all the questions which bear directly upon life, the earnestness with which she seeks to fulfill duties hitherto unknown to her and unthought of by her — especially the marvelous growth of organization among women — show that these must continue until she seeks to crystallize these into a complete system.

In the following pages we shall show that in a scientific form of government the problem of woman's relations to society as an organic whole will find a natural and easy solution.

Every age brings for solution questions peculiar to itself. This age is like every other in that respect but probably no other age has been called upon to decide so many, so varied, or so apparently antagonistic or unrelated schemes of reform.

The most important of these questions, because the most inclusive, is the one of government.

There is a large and growing class of thinkers and reformers who may be called *Non-Governmentalists,* because they object to government in every form, as inimical to human freedom and progress. These are seeking to bring about the abolition of all governmental institutions, hoping, in this way, to remove a great incubus from humanity, and create a people *Free and Equal. Freedom* and *Equality* are their war cry, forgetting that freedom is only a relative term, and that *Natural* and *Permanent* inequalities of mind and of character have produced all govern-

ments, and must continue to do so in higher and higher forms, until the perfect shall prevail.

Because there have been abuses and tyranny under all known forms, the very terms seem to these non-governmentalists to convey the idea of despotic rule and oppression. Among these are some so humane, so intelligent and loving, so desiring human happiness and justice to all, that we have desired for them to redeem the term, and to show that no form of society can exist without the idea and fact of government, and that government does not involve, necessarily, despotism or oppression in any degree, but is the *only* means by which the fullest individual and social freedom can be gained or preserved.

Doubtless these objectors to government know that the primary meaning of the term of government, is the power which directs movements, as a ship is directed. It is derived from the Latin *gubernare* — to steer a ship.

The very men, then, who decry governments, who — whether by force or by philosophy — attempt to destroy all governments, have by that very act, sought to direct the minds of the people to a method of life which seemed to the destroyers better, have striven to establish another form of society, a form which would make them governors by the very logic of events and the operation of natural law, whether or not such were the decrier's purpose. Theirs would be the directing or leading power, without which the people themselves could accomplish little; neither would they exert themselves to secure a social change, no matter how much it might work

for their own betterment, without this directing or governing power.

In the simplest as well as the most complex social life, there are common wants. None are without them. These wants must be supplied by associative effort in order to secure their gratification. In every case a leader is necessary. He may be a wise leader, able to direct their united efforts intelligently, and unselfishly seek the weal of those whom he leads, or he may be a tyrannical despot, selfishly using his followers as a means to forward his own plans, to satisfy his greed for power or wealth, or both, caring nothing for their interests, except as he may use them for his own selfish purposes.

It is simply a matter of the right use or the abuse of the function of leadership by whatever name it may be called. In every case there is a common need to be supplied, and the leader has a function to fill in securing the supply of this need, or in conserving or protecting the common interests. This is true, whether it be savages in the forests hunting for food under their chief, or whether among civilized men in the combinations of labor, or of capital, or in any of the multitudinous combinations formed by men or women to accomplish any desired result. In each and every case the leaders necessary to such combination or union, are *Governors,* that is, they are the directing power or intelligence. All organizations are governed by certain laws found necessary to secure unity of action, and each one is as truly a government as though it were a nation. The principle is the same. No one complains that this is necessarily tyranny, but common experience teaches that this is not only the

most effective, but the *only way* to achieve results desired by numbers of people, that is, that these members shall be under leaders or officers with defined statements as to laws which shall govern the collective body.

Now, we are not intending to say that these combinations are without fault, that if created for selfish purposes, or if they are narrow in their limits, or if used to oppress, or for unlawful gain, that they may not even be a source of evil. They may be used for all these, but the fact still remains, that the best method of securing the common good, is by a union or combination of the people, and that leaders, or directors — governors if you please — are absolutely necessary to accomplish and preserve such union. This union systemized to include either all or a large portion of the interests of a people, would be a National Government.

The way of wisdom then is to seek for the natural laws of human union in every department of society, in order to systematically organize them, so that there shall be a perfect adaptation of part to part (as in the human organism, with a perfect circulatory and nervous system), so that constant and instant communication may be made at any necessary moment upon any matter of concern. The telegraph, telephone, and postal service, illustrate the nervous system; they are now a necessity in organized society, or in aid of organization. In such a system of society or form of government as we predicate, tyranny and oppression shall have no excuse for existence, because there will be a real and vital union of all the people and all their interests. The worst despotism and the worst slavery possible would arise

from a disorderly, dis-united or un-united people. *Freedom can only exist in a state of order.*

All governments known to us having confessedly failed to secure the true and complete welfare of the people, the question is forcing itself upon us, what kind or form of government or social order, would secure the desired results in creating and maintaining human unity, order, and happiness?

The whole fabric of society is interdependent. Society cannot exist in peace without mutual relations. Is it, then, possible to so regulate these mutual relations, that life may be a series of harmonies?

Do not say that this is fanciful or sentimental — an "iridescent dream" — a mockery of hopes.

This is the very thing the whole world is crying after, and for which reformers are striving, whether they realize it or not. Ever since childhood, we have heard the cry that "the world is out of joint." Suppose it were jointed! What would we find?

The human organism and every other living organism, are so arranged — part relating to part — that each in a state of health, forms a series of responsive harmonies. Why not so arrange, then, the organic union of all individuals in society? So, indeed, the organic union of society may be arranged and it is so destined to be! The trend of every organized movement in the world today, is working towards this happy end.

We have said that the human organism forms a series of harmonies.

The brain is the governor and regulator of the harmonies of the individual organism, whether acting consciously or automatically and unconsci-

ously. As it is with each individual organism, so it is with the organic whole of society.

Spencer has compared the "centralized action of society at the seat of Government" as the same thing as the "regulative activity of the brain."

The Hon. Carroll Wright, when Labor Commissioner at Washington, called the Government the "*soul of the people.*"

Maudsley, in his *Natural Causes,* says: "The mind is not a single function or faculty uncompounded and working always in the same simplicity and unity; but a confederation of functions or faculties, which, though they have diverse subordinate operations and interests, are bound together into the organic unity of a whole."

"The body," he says, "which is a confederation of many different organs and structures, notably has its organic unity, whereby all its parts work together in fellowship to one end, the whole in each part and each part in the whole; and it is equally true, though not as manifest, that the brain has its unity as the central co-ordinating organ in which all parts of the body have direct or indirect representation, and are brought into relations of action and reaction, through the senses and movements, with the external world, and that its unity is a compound resultant of many parts and functions." So it is with society as an organic whole.

This being true, the questions to determine are, then, What shall constitute the harmonies of Society, and how shall we bring about a unity of all parts of Society in a great universal organism? Will not a study of the mind, which is the great producer of all social phenomena, and the regulator of

all social interests, throw some light upon the subject? We have given some considerable thought to this way of finding the plan and the principles which may be practically applied to settling those vexing questions, and we are convinced that only by correct knowledge of the mechanism of the mind can we determine the organic law of the structure of society, or the law of social organic structures.

At other times we have made statements which had resulted from studying the scientific discoveries — published in the "Book of Life" — by Sivartha. After years of thought and observation, we are convinced that these discoveries are so valuable in carrying on successfully the work of reform, that their repetition is needful until the public mind has become as familiar with them as it is with those mathematical propositions which are constantly necessary to use in the practical work of life. We shall not only not apologize for quoting and enlarging upon some of them, but will iterate and reiterate them until the mind of the age has become permeated with their truth.

If we were to consider the true, or scientific, principles of government, in order to reconstruct society — and reconstruct it we certainly must — we must cease generalizing and come to the particular and the exact. The "Book of Life" says:

> "The structure of the brain and the action of its faculties are governed by the exact laws of geometry. By these laws we are to measure the very shape of *our thoughts, our feelings, and our volitions.* These are the *celestial mechanics of the human mind.*"

The common thought about the mind and its

faculties as being of earthly origin, with only one faculty, that of religion, to redeem them, has been a fruitful source of ignorance, and is a crime against the Divinity of our origin. We should regard every faculty of the mind as Divine. The human mind is derived from the Divine source and is, in its plan of structure, an exact copy of the great original Mind. Elohim said, "Let us make man in our image, after our likeness, Male and Female created he them." Were not this true, all the counsels of ancient Hebrew teachers and of Jesus — to be perfect as our Father in heaven is perfect — are words without meaning.

We wish to lay this foundation here for, if the Kingdom of God is ever to come to this earth, it is because we, being His children, inherit His powers. Only in this way could it be possible for human beings either to understand or to have the power of establishing any system of government or social order, which could by any possibility be called the "Kingdom of God on earth as it is in Heaven." It must be made possible for that Divine life to be manifested through and by us. *There is no possible social reconstruction which will secure human satisfaction, but one which shall be a reproduction of our whole mental and spiritual nature. The foundations of human society, and the foundations of the human mind, must exactly agree and these must agree with the great original pattern.*

In my judgment, the scientific discoveries given in the "Book of Life," furnish the key to the situation, and give a rational explanation of those things which have seemed great mysteries to many religious minds, and foolishness to others. This author, who

thought it worth while to give his life to seeking the underlying principles of life and social unity, in order that he might help the world to gain social salvation, by applying scientific methods to the study of the mind itself, from which springs all the institutions of the world, found some things that to me seem very wonderful and interesting. As just quoted, he found that "the structure of the brain and the action of its faculties are governed by the exact laws of geometry"; also that "the human brain is constructed on the mathematical plan of an ellipse! It is the action of mental forces which causes the brain to be an ellipse; consequently the mental faculties must obey the mathematical law of this curve."

Beginning here, we are ready to understand that we are getting at a secret which must vitally affect the life of society, and help us mightily in our endeavors at social reconstruction. You all know, of course, that an ellipse may be described as an oval, but not as a circle. This makes all the difference in the world between them and tells us that an ellipse and not a circle is an universal symbol. A circle has a single center of force and has, therefore, no internal power of movement or of life. It is a dead thing, depending upon outside forces to cause movement. But the ellipse has two centers of force — with power to act on each other, and thus has the power of generating force within itself, from which life and living things may come, as we see in all seeds. They are ellipsoids, and from within, by the polar action of their centers of force, life and movement begin. It is the same law of polarity which causes the movements of the heavenly bodies

and preserves them in their sublime unchanging order. These germinal centers evidently, or apparently, contain what we may call the structural lines of the organism, whether plant or animal.

So the human brain centers contain the germinal, or structural, lines which determine the human organic structure. We mention this, because, in getting at the foundation plan and principles of social order, it may be well to recall the fact that no organic structure can be formed or maintain existence without the action of dual, or polar forces, known as positives and negatives. While each individual organism is the result of the action of this law, we find it again in all social life. Man and woman may be said to, and do, hold polar relations to each other. Society could not exist in any form without their associative effort we know, but it is not merely bringing into existence and perpetuating a race of intelligent beings, that is their chief function, nor is it the full meaning and power of the law of polarity,— that is, the law of positives and receptives. It is the law of characteristics! Each end of the pole has a different characteristic, therefore a different function! These characteristics determine functions. As the physiological characteristics determine fatherhood and motherhood, mental characteristics determine other functions with polar relations. Some are ready to say that there is no real difference in the mental characteristics of man and woman any more distinct than that between individuals. We must believe, however, there are few who would attempt to maintain such a position. These differences are constantly active and all are constantly conscious of them. Our terms imply this. We know we always

mean a mental difference when we characterize any trait as masculine or feminine — or say, this is manly, and that is womanly! The brain centers register a mental as well as a physiological fact, *i. e.* the mind must have polar centers in order to think. These forces permeate, because they create, the entire brain as well as body, and their characteristics must be constantly active in both brain and body. It is evident that there must be a dominance of one kind of power or characteristic, which decides whether this shall be a man, or whether this shall be a woman, mentally as well as physically.

We have stated that the law of polarity works other results in its human manifestation than that of creating and perpetuating a race. *It is the law that creates and maintains social order, as well as sustains universal order among the heavenly bodies.* All nature works in harmony toward one end, and that end is order and its resultant harmonies. Human institutions are evolving until they shall finally manifest this same law. Its workings have been continuous throughout the ages but not always clearly manifest, or observed. We have seen that the law of polarity demands and creates the harmonious association of man and woman. It is calling them upward to their highest development in every power of their being. It says that the mind of woman is the exact counterpart, or complement of the mind of man. This law says it was impossible for woman to have been created to respond to man in only a limited part of his nature, leaving him to work in the great field of the world alone, while she sits alone, no matter in how divine and queenly a fashion, in the home among her children. This law

says that in whatever is man's work, woman's brain has a responding power, which, when developed to action, will perform an absolute function in association with him in his work; in governing a nation, or establishing its order, or in every possible activity. We do not need to seek for proofs and illustrations. The world has many of them. But now these powers, faculties, and functions are not only capable of analysis and classification so as to make their orderly working in society possible, but, science has already produced a work of this kind for our study, and laid the foundations for the organization of society upon this basis — that is, the associative working of man and woman in all departments of life.

If we look into the world of activities we shall see the evidences of preparation for a great social order which shall satisfy the craving of the human heart and supply all human needs. We know that all the institutions of society have been produced by the activities of the human mind. We already know that there are certain relations existing between some of these. For instance, we see that art, science, and labor show strong affinities for, and have very definite relations toward each other. Science ascertains principles of structure; Labor constructs, Art determines form, and beautifies the united work of Science and Labor; Commerce conveys all these to every part of the World. Culture applies them to the uses of the people, increasing comfort and refinement; Letters records their achievements.

The world has long recognized three different general divisions of the mind, and the areas they occupy in the brain. These divisions are Intellect, Affec-

tion, and Volition, or, Wisdom, Love and Will. Wisdom is known to reside in the frontal regions of the brain; Love the middle portion, and the Will faculties in the back part. In each of these divisions we can trace the course of the mental currents, that is, the order in which they move. We can know whether or not this is correct by comparing it with the actual results of the mind's activities or what has been achieved, and the way the mind acts.

Let us examine the Intellectual division.— The very first act of the mind is to see, or perceive; the second, to remember; the third, to reason about it; the fourth, to apply the results. We know this is true, as soon as it is stated. These are the inevitable steps which the mind is compelled to take according to its plan of structure, and the nature of its activities, in order to produce sane or orderly movements. (Insanity is caused by the mental action being disturbed so that the currents do not flow in orderly method. Society is insane when it is irregular and disorderly in its methods.) Each one of these faculties produces a distinct class of wants which are fundamental in the individual mind and in society. The perceptive faculties are most directly exercised in all artistic creations. These faculties may be truly called the faculties of art-work. They have been concerned in the production of all the beauteous forms with which the world is filled. These faculties fill their function in the human mind and their own permanent place in its structure. These are the artistic faculties in the Divine original mind which create the beauties of nature and are the source of these faculties in the human mind. This perceptive function is one of the twelve foundations

of the mind and of society. It is universal in its needs and manifestations, yet no goverment has ever given it a place in its structure. Notwithstanding this, it has noble uses in the construction and ornamentation of public buildings, and contributes to the beauty and dignity of all public governmental display. There is no nation but makes requisition of Art to enhance its splendors, both as a nation and in the private life of its people.

Probably no other power of the mind contributes more to the dignity and desirability of life than the faculties of Art. The "Art of living" is the supreme and final result of this power, that is, Art as applied to all the modes, forms and spirit of living. It is one of the functions of Art to determine social forms, and to direct social harmonies. Nothing can be more inartistic than discord, whether in music or in social life. It becomes the province of Art to secure these, because by its intrinsic nature it must perceive the truth, the truth that is expressed through all form, and the relation which part bears to part. We see this in music, one of the arts. The same principle applied to people in their social relations produces social harmonies. Let it be well understood that Art is not confined to decoration, but relates to life and its forms of expression.

Suppose now the world should decide to put all its affairs in order. Do not you believe that an important step to take would be to organize Art both nationally and internationally, so that its benefits might be felt universally by all the people? We have tested the benefits of organization in both great and small ways. We know how immeasurably power is increased and made effective in its action, by or-

ganization. We know, too, how much more readily communication can be made, and interests widely separated by distance be brought into communication and united by common bonds, when there is a center of action and communication.

Suppose the great art interests of the world unite to form a department of Art in the new social order that is surely coming. During the World's Fair in Chicago in 1893, the congresses of both Art and Literature held sessions one day each for the purpose of considering how to organize in order to protect the author and artist from their publishers. This was a step which indicated the trend of development in those fields in harmony with the general advance in all lines. But now suppose they organize and unite *both* interests — for they are practically inseparable — and by their union both be better served? This is the true and only rational way.

The same principle will apply to every department of society. Even the *Trusts,* which we deplore so much, if turned to generous, instead of selfish purposes, would be a means of bringing about combined action that would work unmeasured good.

But in order to show you a general system, which must include *all* human interests, we will here state, according to the analysis in the "Book of Life," the twelve departments, or foundations of society, under which heads all interests can be classified and united. We will also continue the mental analysis.

In the Intellectual division the groups of faculties are, first Art, the second is Letters, the third is Science and the fourth, or highest, is Culture. In the Social division — Love — which is the middle division, the first group is Home, the second is Famil-

ism, the third is Marriage, and the fourth, or highest, is Religion. In the Industrial (or third) division, the first, or lowest, group is Commerce, the second is Wealth, the third is Labor and the fourth, or highest, is Rulership. These are the actual functions of society. These functions are the products of the mind's activities. These activities can best be classified into a working system under these functional heads.

We must not forget here what was said about the polar law of the mind. Each of these groups of faculties has polar—or masculine and feminine, *i. e.* positive and receptive — characteristics. Man has no one of these faculties alone, but each group of faculties includes both natures, that is, in man those faculties we call masculine characteristics, dominate. The same group has feminine characteristics which dominate in woman, dominate because nature has designed her to perform what we will call *companion functions* in life, so as to produce responsive harmonies of masculine and feminine natures and in associative lives and labors. As to Science. In man, the faculty of Reason finds its pole in Intuition, or Inspiration, which is the feminine side of Reflection from which science arises. Suppose, for instance, in creating the new social order, we organize science as a department? How beneficent would be the results to man and woman! Following the law of polarity, we would include the feminine faculty of Inspiration with the masculine faculty of Reason as its complement and have, therefore, the two heads, or officers, to perform their respective functions in the same department. As in the family, each would then perform a correlated function.

Organize Intuition, you cry — that intangible

something as elusive as a sunbeam when we try to catch it! Impossible, you say. Man has ever wrought in Science. Has he wrought alone? Has not the inspiring influence of woman been, oftener than not, the motive power of his work? The presence of woman's inspiration makes of Science a Divine and living power. Is not Religion, if so we may call the varieties of forms which bear that sublime name, organized? Organize an idea! Yes, every organized thing in the world is an organized idea.

In a limited sense, woman now has her influence in the great world where man reigns (apparently) supreme. But to do the fullest justice to both man and woman she should be given *definite recognition,* and right to perform definite functions in the wider fields where she is seeking entrance. This should be done by recognizing the *associative* nature and quality of woman's work, by systemizing her functions and granting them legitimate right to exercise in every department of life and social order.

Giving her the ballot, a natural right of which she is unjustly and unwisely deprived and her efforts to gain which constitute a movement of momentous value and significance, is a primary step. It is a step which will eventuate in organizing society so as to give her a legitimate and definite place in the State, a place where without resistance and without question, as the associate of man she can express her womanly work, both in council and in action, as she does in the family.

The preparation for this is and always must be, the work of woman herself. The permanent characteristics of both man and woman require this. Man

will recognize the fitness of woman and invite her to associate work, and the work of this past and present generation of women is abundant evidence of their fitness to fulfill any and all public duties that devolve upon her.

The further progress of the race is guaranteed by a system of education which gives the same knowledge to both sexes, by which knowledge woman may be trained to effective work.

The same argument that applies to the organization of one department of government applies to each of the twelve. In a brief survey, it is manifestly impossible to do more than state a few general principles. We will briefly refer to the second and third divisions of the brain and mind.

The second, or middle division, includes in their natural sequence, or path, all of the various forms of Affection. The analysis in the "Book of Life" places the Home as the first function in the division; the second is the Family; the third is Marriage. The fourth and highest, situated at the dome of the brain — the key-stone of the arch, the key-stone of society — as the function which binds into structure all the other powers of the mind, and makes it a coherent whole, sits Religion. These are the prime functions of Religion; without the coherence produced by the uniting and binding powers of Religion, the mind would have no structure and therefore no intelligent action. These functions are social functions. Everyone will recognize them as such.

They belong to the middle division of the brain, Love. Love has been the impulse and power which created this wonderful organic structure of body and brain. Love is the central force of society. (Sel-

fishness is only an abnormal growth and a barnacle upon the human soul). Love makes the home possible. These facts are the first foundation of society.

Drummond shows us in his "Ascent of Man" that it was because the home was established, in which the virtues could be developed, that the family, as we understand it, became possible. This is concurrent testimony of great value. For science had already made this discovery, stated it, and illustrated it by diagrams of mental regions.

Love creates the family, binds and preserves it as a family. This is the second foundation upon which an orderly social system shall rest; and from which marriage, which had been but the irresponsible union of the sexes, has become manifest as a foundation without which society cannot exist in orderly condition.

Love in its highest and supreme form, that of Religion, unites us to the great source of being. It is also the power which unites humanity in one composite whole, interblending humanity's life and interests.

> Maudsley defines Religion as the "universal basis or cement of society and that religion the best which inspires and holds together the best social system in the most complete harmony of its parts, inspiring the units of it to do those things which ought to be done and to leave undone those things which ought not to be done toward one another, so as to keep it in the best health — that is to say — most holy."

Religion is a universal principle, the various forms in which it is manifested only proving its existence as a primary and fundamental power of the human

mind. All history proves it to be, as earlier stated, the key-stone in the arch of human society, and no one will dispute that it is one of society's great essentials.

The functions in the third division are: Commerce, Wealth, Industry and Rulership, saving only that Rulership includes the functions of leadership, ranking, training and elections, which causes men and women to lead in the movements of society and to institute forms of fixed government and public life. *In this department would be conducted the proceedings of the body of the whole.* These four complete the number twelve, according to this analysis. By this we see that both Society and the mind have twelve foundations, capable of forming an organic whole — a living structure,— the foundations of society being the product of these fundamental powers of the Mind.

Should we organize the twelve departments according to the polar law — that is, including women as well as men, organically — we should organize society and all its interests, giving to both woman and man vital and organic relations with every part of the whole, in which the sentiment of human affections could find practical means for expression, and the golden rule become the constant rule of conduct. This would be a real union in government in the highest and fullest meaning of the term, practical and satisfactory at every point; a government of the people, by the people, and for the people, in whom the true method and meaning of human unity had not only blossomed but come to fruitage. A government of the people, by the people, and for the people, systematically organized, so that in the good of all the

good of each is served. This is the culmination of principles ever working to secure order, harmony and the perfectness of life. The practice of the golden rule has been very difficult in the chaotic condition of the world. It could be easily applied in an organic unity like this when the good of each can readily be seen to be the good of all. Of course this is only a partial outline, a *hint* of the great possibilities in store for the human race.

If you read the newspapers and the periodicals of the day with open eyes, you will see how continual and steady is the growth in this direction. This is called the day of organization — the day of getting together. Nothing escapes the force of this great wave. No interest is too insignificant, nothing too great to be unaffected by this unifying influence — this spirit of the time. What is more to be desired than that this spirit of unity shall continue its work until humanity shall be no longer an (apparently) agglomerate mass — as the grey matter of the brain was once supposed to be, unsympathizing and unrelated, but a living and organic structure, conveying by the circulation of its vital forces throughout the whole world, life, joy, peace, plenty and harmony, in which the highest aspirations of the human soul may realize conscious relationship of Love with each other, as the leaves and branches to the tree, as the parts of the human body to each other, and each and all to both its earthly and heavenly centers of unity.

When this shall have been achieved, "the Kingdoms of this earth shall have become the Kingdoms of our Lord and His Christ." (Rev. 11.-15.)

THE ELLIPSE AND THE WOMAN QUESTION

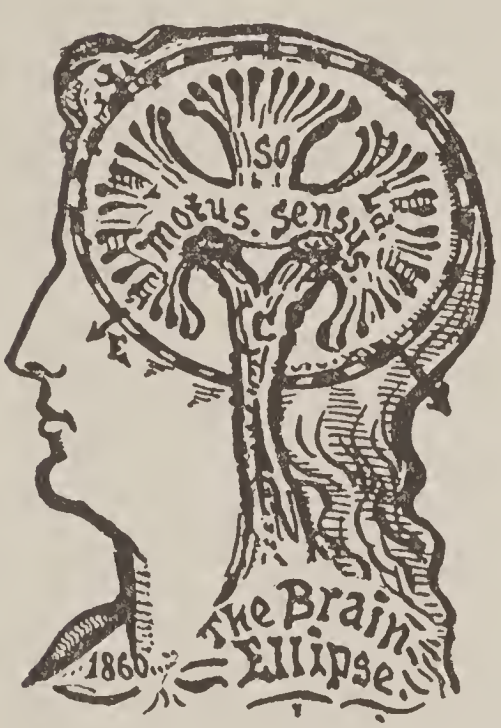
We now invoke science to the aid of the great advancing movement of woman. We bring to woman's consideration some of the most important discoveries of the age. Through these discoveries, the greatest scientist of the past century has given to the world a series of natural laws that form a complete system of human government under which the people of the world must unite to bring about the coming Social Order.

These laws furnish to woman the plans for social, political and industrial life through which she can securely establish her place and normal rights in the private and public life of the new age.

The first step toward the accomplishment of her great destiny is the realization of the primal law of life, the basic law of the organic worlds. This law is here quoted; it is manifest throughout the universe, and, it is the ruling law in human life and in all human activities.

To understand and to obey the Law of the Ellipse and the laws dependent upon that law, is the only way to solve the problem of woman's place in the institutions of society. Many scientists have said that natural laws should apply to the institutions of society. But, the scientist whom we mention was the first to work out those great laws that formulated such a structure and made the vital laws of nature as definite and certain in the social life of man as

the scientists had made the laws of physics definite and certain in the material world.



He states one of these laws in the following quotation from his "Book of Life":

"In the great curve known as the Ellipse the forces radiate from *two* focal points, or centers. In the brain ellipse the front one of these (as shown in the diagram) is the focus for controlling muscular motion, while the back one is the focus of sensation from the whole body.

"It is a vital law that these two centers always have the power to excite each other to action. The motus, or front center, predominates in the brain and mind of man; but the back center, or sensus, is strongest in woman's brain and character. One is positive and the other is receptive. In all human life, private or public, these centers produce two equal and complemental spheres, or phases of force and conduct.

"Carried into further detail science has also proved that in each of the twelve groups of mental faculties, these faculties have an arrangement in *pairs,* one of each pair being positive, or masculine, and the other being receptive, or feminine.

"It follows, as a logical result, that when all institutions are made to be in harmony with the very organism of the human mind, we shall find

both of these dual phases represented and organized in all classes of employment."

We have the positive proof of natural laws as evidence that "The offices and labors of society are all dual. Each function and labor has its masculine and its feminine side. Thus, in the department of Design, the work of illustration is feminine and is a complement to that of building, which is masculine. So is the work of Inspiration complemental to the work of Law; and that of Exchanges is complemental to that of Machinery."

When we fully understand that the law of the Ellipse, and not the circle or sphere is the law of order, power and activity, we shall have the key to the entire situation. Upon this law hangs the whole world of order, and the order and safety of the universe itself. Every astronomer knows this in part. They know that the planets move in elliptical orbits. They know that the sun itself moves in an elliptical orbit and is one of the two necessary centers of an ellipse, the companion center not having been discovered, or not having been popularly known as discovered.

Scientists know that all the vital forces of the earth possess dual characteristics. Physiologists know that every organic structure exists by and because of this law of dual and co-operative forces,—the law of poles or polarity, to use the scientific terms. Anatomists know that the human brain has two primal centers, and that their functions differ, but that working co-operatively, the human organic structure, body and brain, is created. Eliminate

either center of force or power, and no structure appears, either in plant, animal or human life.

The perfected organic structure of society, then, depends upon these two actively associated forces manifested in man and woman. They are the centers of the human ellipse. Their orbits are elliptical in the world of movement and activity. We cannot escape this universal law however much we may violate it. If we foolishly imagine that society can be governed by other than the laws of the universe we find our mistakes in its disorders and confusions. Nowhere are these causes so potent, nor their results so disastrous as in the discordant and unsettled relations between man and woman in marriage, in the home and family and finally in that great family, the nation. It is not alone the right, the privilege, or the duty of woman to interest herself in great public questions — as a mother interests herself in the affairs of the home and family — in seeking the exercise of the franchise for the sake of the national family. There are both natural and spiritual forces moving in this matter, and the natural is only an expression of the spiritual. They both agree. The Cycle is complete. We are returned to the beginning of a new Cycle and a new social order.

The law of Creation,— the law of the ellipse,— the law of Divine parenthood by which we know God as a Father, was enunciated in the beginning. How have we not seen and known that the great Eternal Mother was also declared in the beginning as working associatively with the Father? The Eternal Creative Spirit is directing this woman movement, because a new age has come when woman

must rise to take her rightful place in the great order of the world. The Eternal Woman seeks to restore woman to her lost estate, and to recreate her designed Kingdom, where she is and must be co-ruler in all realms with man.

The family was the first step in human social evolution. This necessity is so profound, so ever apparent, and woman's life and efforts so needed during the childhood of the family, and the childhood of the race, that it has been difficult to realize the ever developing powers of womanhood in the manifold, or to speak with scientific exactness, the twelve-fold forms of expression.

If we study the brain and mind we will find that her mental characteristics are at all points associatively related and complemental to the mental characteristics of man. That this has not always been noted is due alone to lack of observation and development, and nowhere argues justly that woman is either inferior or superior to man because she does not do the same thing that man does, in the same way he does. Neither does she desire to do this. She only seeks the expression of her own powers. Even with the ballot she will do woman's work in woman's way.

Notwithstanding the varied accomplishments of woman, and her varied activities throughout all generations, man has never believed of her, nor has woman accredited herself with, the powers she actually possesses; though she has been Queen, Empress, Czarina, in the various forms of society always existing, her position in these cases has appeared to be accidental. Not so. It was the working of that universal law and manifesting feminine power and

intelligence which is able to rule nations as well as families, but in these cases her rule is no more complete than is the lonely rule of man.

William and Mary of England ruled together. They obeyed the law of poles, or polarity, but this law was not carried into the organized life of society.

But what has this to do with the ballot? Much every way, because it *decides the question of woman suffrage.* For if woman has the right to vote she has the right to be voted for, and that means office, and office means *place.* And unless the law of the "poles," or the law of associative forces be obeyed, it makes her a competitor of man, and that creates an anarchistic condition. This principle works eternally, age upon age, to preserve God's way. God has set an everlasting seal against the intrusion of the sexes upon each other, in order to secure their harmonious association with each other.

Now let us suppose we wish to organize society in such a way as to be in harmony with the Divine law, to give woman her rightful and natural share in conducting the needs and business of the nation, or nations,— for the world is one. For several years we have suggested that the nation should have a dual head, *i. e.,* a Presidess and a President. A woman should represent the organized womanhood of the nation, while the president still maintains his customary place. Their relations toward each other would depend entirely upon the needs and conditions of the time. This can be brought about in a simple and natural manner, if women will turn their efforts toward promoting this plan, and proceed to educate the developing powers of woman and thus to in-

crease their fitness for this work. It is inevitable that the organized womanhood of the nations of the world will exert an influence, besides doing an actual work, toward which man cannot be indifferent, and his action toward her will be in harmony with his natural characteristics. It is woman's business to lead man to moral heights in governmental, as well as in social and family life. If she cannot gain her political desires quite as quickly, it will be better done and will be permanent.

England set us an example it will be well to follow, when William and Mary ruled together, though, so far as we know, there was no attempt to carry this idea into the business or political life of the people. But the developments of both this time and that call for a much wider attempt to apply this law. In fact, the time is every day drawing nearer when events will force action in this direction. When woman takes this position, man too will act naturally, and himself see more quickly even than woman, the benefits of *combined* action. What will then occur? The same old story will be told and sung which the angels sang when the foundations of human society were laid in the Eternal Order. For the same characteristics Divinely created, that rule man in social life, rule him also in political life. It is a masculine trait to act with indifference, if not with scorn, toward the woman who *begs or tries to force his favor.*

William and Mary of England obeyed the law, but not the whole law. That would give us organized society. It would make the nation a large family where woman would take her natural place, not only unquestioned, but sought for in every department of

society to do woman's work in woman's way, counselling with man wherever needed, the same as in the family. But the first requirement of all is that of organizing in one great body by organizing her interests so as to secure the completest knowledge and development necessary to fit her to fulfill her perfect destiny as aid, counsellor and companion of man in the fields of the world.

We have always felt an instinctive and unconquerable aversion to petitioning man to grant to woman the privilege of suffrage, the right being naturally hers where suffrage exists in any nation. It demeans womanhood and is barren of the best results. Woman must possess the intrinsic quality which itself moves him to seek to gain her favor, and to aid her in her purposes, or to invite her aid in his cares and responsibilities in the national as he now does in the family life.

Woman is a sovereign in her own right by virtue of her characteristics and special functions. It is a mistake for her to descend from her throne of power to petition man for either the ballot or for any other public privilege. Let her but study her own natural duties and their relations to the world at large, and then strive for the accomplishment of these in an organized way, then man will act according to his instincts, and reason too, of course, and will come to see and measure rightly the value of woman and the need of her wisdom in co-operating with him in creating a new nation in which righteousness, peace and order prevails through their united efforts.

In other countries the Queen or Empress has a legal right to rule with her husband, whether she exercises that right or not, but in this Republic the

President's wife has no legal, or other rights in national affairs. There is a better way than ours, the way that nature ordains, the way that science points out. We repeat the suggestion frequently made during the years since we began the study of social questions, that of combining the already organized bodies of women (though only a preliminary step) in the widely varied interests which have increased in variety, and also in unity, as for instance the federated women's clubs, the great National and International Woman's Christian Temperance societies, and many others, who do now each combine under one head. Following this union it would be a gracious act for the women of this country to select the wife of the President of the United States for the national head of these organizations. That, however, would not be a scientific order, but will be a long step toward a scientific order. A scientific order is the thing we are working toward, though perhaps unconsciously. We are well aware that when we suggest the President's wife as a national or international head, some women seriously object to this suggestion, partly for the reason that it is too slow a way; they are too busy working for suffrage; it is too radical a change, besides. But as the old "saw" has it "the longest way around is the shortest way home," and all things will really come faster in this natural way.

Another reason urged is that the President's wife may be unsuitable for various reasons. She may not be fitted to undertake such responsibilities, the President might not favor it, or, she may not be suitable "timber," as men in politics say, in making political choice.

When all is said and done, we must act with reference to whatever may be the present development of the people. This is the way God has always acted. He chooses and must choose, with reference to the fitness of any given person whom He chooses, then He sends His Spirit to help the instrument chosen. David says: "Promotion cometh neither from the east, nor from the west, nor from the south. But God is judge: He putteth down one, and setteth up another." So even the President's wife might not be chosen for this office. *It is not necessary, but it is ideal.* The principal thing is to carry out the idea of developing and combining all the forces of society in a scientific manner. The time is at hand for doing this thing. There is already formulated a system for such an organization. The final work can be accomplished in a short time when all things are ready.

There are many things women may learn from men as to method, as man may also learn from women in the way of gentleness, bringing a softer spirit into the great kinds of business in the world. Any way it is better for both to counsel together on all questions, because all matters at last reach and react upon the home and make or mar its happiness and effectiveness. Let no one imagine in his heart that this is not true, or that it is a platitude. No one, and no home can escape it, for the home is the very first social foundation. Whatever form the coming Order of Society may take this will remain true. Forever here, as well as in the nation, woman and man must work unitedly, neither struggling for supremacy, but each seeking the good of each and all combined. Nay more; both seeking the perfect Order that they may be in harmony with Heaven's Law of Order, and so

fulfil the great design to complete which the human race was created on this earth. Let us seek the complete good by combining the womanhood of the world according to the latest discoveries of science, resting assured that it is in readiness.

WOMAN IN RESTORED ISRAEL

We seek to introduce a new kind of force into politics and Government and into the great branches of business of the world; into Art, Science, Letters and Culture; a new kind of force into the Home, Family, Industry and Commerce. Not only a new kind of force, but new methods and a new system for uniting all these great societary interests in harmony with the truer spirit of humanity now being almost universally manifested, indicating the dawn of a new Era, full of promise for the coming ages, a still fuller fruition of the angels' greeting when Christ was born, "Peace on earth, good will to men."

We say, introduce a new force or power, but this power is new only to modern politics, and the modern spirit and methods of business, of social life and governments, for He of whom we are to speak is the "Ancient of Days," a political leader whose "goings have been from everlasting," whose leadership displayed supreme wisdom and power. It is He who guided the nation of Israel in righteousness and gave them a code of righteous laws which has formed the basis for the laws of many nations to this day.

In later times not only have politics and religion been divorced, but there has been a practical separation of religion from the activities of life. While, in Israel, during its flourishing period, and causing its great development, religion was a central part

of statesmanship, and moulded the common life of the people.

When religion waned, Israel forsook Yehovah, rejected His leadership, ignored the natural laws He gave them, and went blindly on wrecking the nation by unholy greed for wealth and lust of power, pomp and show. While there were shining examples of the influence of woman in Israel during portions of her history, it is nevertheless true that woman, the very fountain and mistress of life, was and has been from that time until now, despoiled and subjected, the right to the exercise of her faculties limited, public and political liberties denied her as to an inferior being unfit for grave public duties. Nature's design, which declares her a helpmeet and fit for man in all his works and needs, has been frustrated until her cry for justice and right has reached Yehovah's ears. The cycles have run their course! A new cycle has entered! Yehovah's Kingdom is at hand! In the Kingdom of Yehovah woman has place and power suited to her distinct characteristics. Here also politics and religion resume their old and natural relationships. That Day is here and now!

Let us glance for a moment at present conditions and see if there are any signs of the great and imminent change! Lo, they are everywhere! Nothing strikes our attention more forcibly or more quickly than the new attitude of woman. Alive at last to her own value, with quickened sense of her responsibility to the world, she is struggling for place and recognition in the great movements of the world, struggling for political equality with man and proceeding to act according to her consciousness and ability. Being a woman, my sympathies with the aspirations of

woman are natural and hearty, and filled with desires for the greatest possible development, cultivation and exercise of all her powers of mind and character. But we wish to set the reader's mind to making clearer enquiries concerning *what are the specific rights and what are the specific functions of woman in a great social organism,* concerning what relation these bear to those specific functions which belong to man and what relation these all have to the Kingdom of God, or Yehovah.

When woman gains the right of suffrage what changes will she make in our governmental system? We know she will be a great moral power, and will seek in every way to add her womanly intelligence and to enlarge her activities to the utmost possible limit for the benefit of humanity, but what then? Have our institutions the form and method which will give to woman a place definitely and distinctly feminine, the same as she holds in the family, where there are no real questions as to her place and functions?

Should not the nation be but a larger and more complex family, where woman may exercise all her powers and dignities as an associate, and not a competitor of man? Is there now existing a system of government upon earth that admits the fullest representation of ALL the interests of society? We know there is none. *Is such a system possible?* Not only is such a system possible, but all the developments of the time tell the story of the progress and preparation for it, for the human faculties, in their full development, require such a system. The work of scientific discovery, and a statement of the laws of the human mind have already

been made. These discoveries furnish the practical plans and principles for the solution of the problem of the ages.

We are at a serious crisis in human history. What will the nations decide to do? Will they accept the practical principles which science furnishes, and organize the life of the world on a scientific basis which will insure the peaceful order of society, or — what?

History has always shown that whenever a people have risen to great moral and spiritual heights, and then fail to maintain this altitude by incorporating their ideals in their life and institutions, the result is inevitably disastrous. The descent is in proportion to the exaltation! The last half century has witnessed a great awakening and exaltation of social ideals among the people in every land. The remotest bounds of the civilized world have seen the dawn of the Coming Light. Every faculty of the human mind is recognizing its divine right to be and to be expressed. The ideals of all generations are struggling for expression through the organized life of this age. *But no existing government has the organs through which these can become a permanent part of our institutions.*

It is as if human institutions were trying to express human life and consciousness through the deficient organs of an animal. What is to be done? Shall we not apply the discoveries of science to governmental and social order and have a completely organized society? and shall we not bring the nations into one great federated body, *with one system of government and one social order?* Or shall we come to this high conception with sufficient knowledge obtainable to carry it out, and then fail of com-

pleting the work given this generation to accomplish, and so plunge the nations into terrors beside which the "dark ages" were as light? Nay, nay; not so it is written! The spirit is poured out from on high. It is the day of vision, the day of mental illumination. It is the day of knowledge, the day of organization, the day of achievement.

At the first great congress of women in Washington, D. C., in 1888, the Rev. Anna Shaw said that "every reformer had a vision before he or she entered the work of reform." Hundreds of women can attest this truth. Indeed no woman from the seclusion of home and family life could lift her voice with a new thought or new knowledge unless her vision had been opened.

We do not need to confess our own soul's experiences. It is enough that our spiritual eyes were opened to see great things in the purposes of God. The imperious demand of our spirit forced open the gateways that lead to the causative realms and compelled certain hidden meanings to unfold themselves. Here we found that God's great idea and the underlying principles of Social and Governmental Order began to be expressed on earth, through the twelve-tribed nation of Israel, and that the perfection of its development, to be accomplished during the ages, was symbolized in John's magnificent vision of the New Jerusalem.

But further than this, at the center of universal life and force, the type and antetype of organized being — the radiating and governing center of power, forming the Godhead, are two beings, our Heavenly Father and our Heavenly Mother. Instead of being a diffused and indefinable essence,

these beings are as distinct and real in their persons, or individualities, as are the human beings made in their image. "And Elohim said, 'Let us make man in our image,' . . . male and female made He them." We say this at this time because in this day of woman's seeking equality with man — having during the ages been deemed an inferior — she may have the authoritative statement of the Hebrew Bible, as well as the dicta of modern science, that in the principles involved in these dual personalities lies the secret of all life and of all order throughout the universe and in the order of society, *now* and *forever more.*

In this fact and law is determined the position and functions of woman as companion and co-worker with man as an eternal fact. If we can only realize it, instead of rejecting it, this knowledge is of the intensest interest and value to woman in strengthening her in her endeavors to rise and to achieve her ideals of expressing the powers of womanhood. For this principle of the feminine force and nature in co-operative action, within organisms which possess these distinctive differences, underlies all order and all governments in the heavens and in the earth.

So when Yehovah founded human society on this earth he created man and woman to extend the order of life as it is in heaven, to this earth, and gave man and woman dominion over every living thing that moveth in the earth. We cannot help believing that the histories and symbols of the Bible have some great significance and relation to us in these modern days, even before we know that science has done a supreme work in discovering their secret meanings. But now this age will become witness to the fact that

science has entered the innermost temples of both the divine and human mind and revealed their secrets, and discovered their laws as manifested in human history. Science has already elaborated and laid down a complete system of social life and government based on the laws of the mind and body.

These laws are universal, and in the coming age must determine the *form of governments, because they represent the complete development of all the faculties, and are inherent in every race and nation.* We can only give hints and outline statements of the work of the most comprehensive and most masterly mind of his time, Alesha Sivartha.

This author, by his discoveries, has laid the foundations for a natural or scientific order of society, in complete harmony with the historic and prophetic plan of Yehovah as revealed by His lawgiver, Moses, and by His prophets in the Hebrew Bible. These discoveries are, in themselves, a complete answer to and refutation of all critics, ancient or modern, of this great Book of antiquity. They forever deprive speculative theology of its power to blind the comprehension to the truths of this Book, and to longer conceal the plans so clearly stated here, that we wonder how the world has ever failed to know and understand them. Only that we now know that it has needed science to furnish indisputable knowledge of the natural and fundamental principles involved in the twelve-tribed order of ancient Israel, which justified the prophecies of her restoration. We cannot present all the salient points and central principles, but shall give some of the great essentials. If we shall attract your favorable attention to its study, we shall take some satisfaction in our efforts. We

cannot carry out these great essentials intelligently without a knowledge sufficient to undertake their establishment among the peoples of the earth. But the truth of ancient prophecy is demonstrated by those discoveries, both as to fact and to date, as given by Daniel, the ancient seer. Now, at the exact period upon which all interpreters of prophecy are agreed, we find this statement in the form of positive science, of the basic laws of the kingdom, its form of organization, the ideal plan of its houses, and all its methods of life.

This may seem unbelievable, until we remember how simple the application of a problem may become when we have the key to its solution. But these all have their basis in known mental and spiritual laws. Here is the ultimate of human hopes and aspirations! Fragmentary truths have always chained us to the divine life and developed our mental and spiritual faculties, but have also, because they were fragmentary and disorderly, admitted false theories. But here, in this great and new statement of laws and truths they have all found their natural place and relations, unobscured by erroneous doctrines.

Here we also find temperance its place in the great purpose of life; here the right of suffrage to woman, her *place* and *functions,* in a natural order of society; here the social problem,— the solution the world is seeking; here the relations of labor and capital. Here at the apex, the keystone of all our faculties, which binds them all into permanent and orderly structure, sits Religion, in a system which admits their perfect action and relation to each other in the conduct of all national affairs — and all things that concern us are national affairs,— we here find the

natural system of Government based on all the faculties of the mind.

Each of the questions of modern reform seems to be the one of greatest importance to those who perceive the evils caused by its neglect, and each set of reformers is rightly exercising his utmost powers to produce a radical improvement in the line of his special observation and labor. While not one of these reformers has exaggerated the actual importance of the change he seeks to bring about, yet each has exaggerated their relative importance. No single reform can produce the great results expected from it, for every interest in society is related to every other interest in a definite way, and no reform can be successfully achieved in a single direction unless accompanied by a corresponding change or reform in the departments of society most closely related to it. They are all necessary steps in the great process of evolution which is pressing us onward toward the fulfillment of God's great *idea*. And this idea is the perfecting of the individual life, and the perfecting of the national life of society in a complete organization which inevitably both causes and produces a condition freed from the torments and dissatisfactions of the chaotic and practically unorganized life we now know as civilization.

In seeking for God's kingdom, it is now found that these laws express both the human and Divine Mind. In a vague and undefined way the thoughts and sentiments connected with the Idea of the Kingdom of God, or of the millennium, have always been cherished by the human heart. Its near approach has been foretold since early in the nineteenth century. The cry of the Angel of the Revelator, who "set his

right foot upon the sea and his left foot upon the earth . . . and swore . . . that the set times should no longer be delayed," *i. e.,* that the old dispensations were past and the new about to enter, came forth when we who are now considering the principles of the kingdom were children. The whole world heard the cry. Did they heed? A few, under the terrors of fear, looked for some dreadful crash, and finding none that they could perceive, went their way mocking. Many others, in the exaltation of the hope of a sublime miracle which they might recognize as such, or a spectacular display in the clouds, still cling to their hopes of witnessing in the material heavens some sign — forgetting that the kingdom must begin in the inner spiritual character. No miracle that can happen, no sign that can be given, can be so great as the "Sign of the Son of Man." Verily I say unto you, that when ye understand that sign the kingdom will indeed be come, for in man, that is in the human being, lies every law of Divine Order and Harmony and the germ of every faculty. *Within man and through man is revealed the living God.*

The power to perceive spiritual truths, and to communicate with the Divine Intelligencies, who are assisting by their influences the development of the race, is a possibility with all minds, *if they earnestly desire and seek for it.* But to no one can come the complete vision of the kingdom, except those who have become as little children, unfilled with the prejudices of dogmatism, and unsoiled with carnality. The spirit must truly desire the truth before it can perceive and receive the stupendous fact that this earth is to be the arena of all that has been foretold con-

cerning the destiny of the human race. All the glowing pictures of heaven are only prophecies of human and earthly possibilities, and more. For, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man," the joys of the human family, not in some far-off sphere, but in the New Earth, recreated by the potent forces of the combined action of the divine and human mind, and the industry of man. The Kingdom of God is a political kingdom, if you please,— a political kingdom of spiritual laws. That is, it is based upon both the mental and spiritual laws of man's nature, which is a copy and reflex of the nature of God. It has definite organization and form of Government. It is not a phantasmagoria nor a mere sentiment. It is a real human fact involving human beings in their social and governmental relations. It is the reign of law in every faculty of the human mind and in every department of human society.

All that we have known before about the kingdom we have found in the Hebrew Bible. From this book we read of the first inception of the idea and the historical fact of a nation founded to realize it in their government and personal life. This was the Israelitish nation, and it was founded under the direct influences of Yehovah, who promised that it should be a "Holy nation" and a "Kingdom of Priests" if they kept the law. Its history is one of extreme interest, and has a singular fascination for the devout and spiritual mind, and yet, so strangely has its history and prophecies been ignored by the priesthood of the Christian dispensation that Christians generally are almost entirely ignorant of its annals, and wholly ignorant of its import as a factor

in the evolution of the race. They miss entirely the purpose and intention of the book. And this, notwithstanding their faith in the plenary inspiration of the Bible, and notwithstanding that they think their whole claim to eternal life lies in its pages. Moses, during the memorable forty days that he was in the mountain with Yehovah, received the instructions which he afterward incorporated in what is known as the "Mosaic Law" which today stands superior to any other system of laws among ancient or modern nations. For this law was not only the expression of the Will and Wisdom of Yehovah, but of the internal necessities of the people. It was wholly suited to the people of that child age. We have now come to a more mature age when, instead of commands as to children, we need a scientific statement of the laws of the mind, as well as of physical laws.

Law is the regular mode of action of internal forces. It is never imposed on man against his nature, but in accordance with and a part of the fundamental principles of his nature. Indeed, when Moses finished the delivery of the law, he gave this as its binding force and reason. It was so natural that they needed no teacher even from the heavens to teach them how to obey, "for the word is nigh thee, in thy mouth and in thy heart, that thou mayest do it," said he.

Man has the power to disobey as well as to obey. It is always possible to vary from the truth of nature, and hence the storms and struggles, the sufferings and sorrows, that have afflicted the human race. It is the inevitable result of violated law, but when man has at last learned that the laws that rule the

universe include the laws of his own being, and that nothing but discord, disorder and destruction, can result from disobedience to them, he will begin to search them out, and apply his intelligence and will to finding a way to secure the co-operation of his fellows in a common obedience.

The race is so united in a common life that personal obedience can only be partial in the nature of things, unless accompanied by the obedience of our fellows.

But to continue the historical line: — The Jews, whom we know as a distinct people today, have come to consider themselves, and to be considered as the only representatives on earth of this historic people. But the Jewish people comprise only a small portion of the nation of Israel, being the descendants of only two and one-half out of the twelve tribes. Solomon, the third king of Israel, in his later years, became profligate and tyrannical. He gathered an immense and expensive establishment for his own selfish purposes for the support of which he taxed the people beyond endurance. After his death the people asked from his son, who succeeded him, a reduction of their burdens. But he, guided by the hot-blooded youths who were his associates, instead of by the elder men, refused to consider their petition and answered them roughly, saying, "My father made your yoke heavy and I will add to your yoke; my father chastised you with whips, but I will chastise you with scorpions." There could be only one result. Ten of the tribes revolted and, choosing a king, set up for an independent nation.

This was known as the House, or Kingdom of Israel, but was also called Ephraim, because this

half tribe led in the revolt. The tribes who remained loyal to Solomon's son were known as the Kingdom of Judah, from which come our modern Jews.

After a few hundred years of almost incessant warfare between these divided nations, the Israelites were captured by the King of Assyria and carried away into a captivity from which they have never returned. From that time they have been known by the descendants of Judah and by all readers of their history as the "Lost Tribes." But the burden of the ancient prophecies is the restoration of those two nations under the tribal order, and of their becoming reunited to form one nation again, under one king, "David" — "whom I will raise up unto you," saith Yehovah.

Equally with this prophecy so often quoted is the promise that Jerusalem shall be rebuilt and never again destroyed. This is the "New Jerusalem," the first city which will be built after the Divine model, and become the radiating center of spiritual forces, as it is the geographical center of the earth. "The Lost Tribes" were lost to their brethren, the Jews, and at last forgot their own identity, and were indeed "lost" even to themselves. But the descendants of so great a people could not become an inferior race, and would always possess characteristics in language and customs which would mark them wherever they might wander. Indeed, it is now well known that their history and wanderings have been traced by unmistakable signs until their identity with the Anglo-Saxon race, of which we are a part, is fairly well established. This brainy, energetic, practical, but spiritual people, then, are the veritable

"Lost Ten Tribes" of Israel. We do not propose, however, to enter into the details of this account. We wish only to trace the line of history, to show our ancestry, from whom we receive our inheritance of mental and spiritual power. This race is best adapted to the work of completing a true social and governmental order.

In the religious and social evolution of the human race, the highest line of movement is through this ancient nation. In their characters and in their prophecies were the most complete types and symbols of the new order of things, which is the final outgrowth of *all* historic ages. *All these symbols and types find their key in the nature of man.*

Each tribe was marked by distinct characteristics, and each stood for a *basic truth* and *fundamental part of society.*

This was why God chose them to lead in the development of the Divine principles of life, which are at last to evolve a perfect race,— perfect in its individual characteristics, and through the law of human unity perfect in its social organism. This is the "Kingdom of God" set forth in the Bible.

At a culminating period in the age of that people came, or was "sent," Jesus. He offered to the Jews, who still existed as a nation, although they had lost their governmental power, the opportunity of again restoring this ancient nation; not by warlike prowess, but by the simple observances of the spiritual principles of life. Jesus sent his disciples to the "lost sheep" of the House of Israel, for he well knew that the twelve tribes must all be represented to complete the nation so as to restore the ancient order, and he undoubtedly

understood the law of that order and the result it is to work out in the earth.

History tells us how he was rejected, and how the Jews immediately lost what little power remained to them as the result of their blindness in not recognizing the spirit of the age and the potency of the simple principles of righteousness and brotherly unity, to make them both great and powerful in the highest meaning of the term. But their rejection of this hated man of questionable parentage, so abominable to the Jews, sent them an accursed and rejected people throughout the earth, to bear the natural consequences of their act. For the rejection or acceptance of great universal principles of truth by a people affects the race universally for good or evil during the ages that follow. It is no light matter to a person or a nation to bear the responsibility of rejecting any newly discovered truth or principle. Well is it then for human weal if human beings be wise enough to perceive a truth when it comes, and bring it to bear as it ought, upon human society and its institutions. Well for them if they are great enough and true enough to discern between finely phrased sentences and fascinating theories, and the clear statements of ultimate truth. No people can escape the results of accepting or rejecting any truth or principle.

After the death of Jesus appeared another great prophet who had been one of his disciples. He wrote a new Revelation, or prophecy, mostly in symbols. Its symbolism concealed its interior meaning from the people until the time should come when the human mind would be able to perceive the principles involved and the possibility of their application to

earthly affairs and institutions. This is the order of evolution. The burden of prophecy, which culminates in our day, is the sealing of 144,000 of the people in tribes under the names of the twelve tribes of Israel; afterward of a multitude "which no man can number." What does this mean? Was it the fancy of a disordered brain, or had the mind been in that rare and exalted condition where it saw and heard great things in the realm of causation? But farther, John saw that "Holy City, the New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband," "Having the glory of God, and her light was like unto a stone, most precious, even like jasper stone, clear as crystal." The New Jerusalem had "twelve gates, and at the gates twelve angels and the names written thereon, which are the names of the twelve tribes of Israel."

Have we a right to treat this as a beautiful but meaningless fancy? Theologians have sought in vain for its solution, and make no attempt to explain it. But Science has entered the domain of Religion and gives a real Theology and a clear explanation of these symbols. The principle or law of the tribes and of the New Jerusalem, lies deep in the nature of God and of man. Here is the salvation and here the long looked for redemption of woman. Not only of woman, but through her, as the gestator and moulder of mind and character as well as the body, shall the race be redeemed. Women are the mothers of men as well as of women. Woman shall make or mar her son or daughter; to make true, as she is fitted by nature, education and right environment, to affect the mind of the new being whom she clothes with

flesh; or to mar, by being unfit for so great a work, or being condemned to evil environments.

"The seed of woman shall bruise the serpent's head," runs the ancient prophecy, but it is a mistake to confine this to the one man, Jesus, for when woman comes to an understanding of her own powers and functions, she shall bring forth a divine race of men and women. Her ages-long degradation is near its end. Her power, so long used only tremblingly, and often only in ignoble ways, by playing upon the vanities and passions of men — to gain by intrigue what should be hers by right — her power will be felt and recognized as the saving, conserving, organizing force; a power which gives life, and through which comes not only the human organization, but its mental and spiritual power.

The New Jerusalem is called a bride and seems most distinctively feminine, because here woman's special forces and functions find their first recognition and place in government and in all the great activities of society. And this was first perceived and stated through the discoveries of science.

What has science now to say about the twelve tribes of Israel and the New Jerusalem to make them of present interest and value to woman or to man? How do the tribes of ancient Israel concern our present splendid civilization, you will ask. It is the law of recurrence. It is the demonstration of the old "saw" that "history repeats itself," for the evolution of the race may in some respects be compared with spiral cycles; *i. e.,* at each revolution of the ages the race returns near its place of starting, but always a little farther on or up.

In this law of recurrence and in the facts as pre-

sented in human history, science finds a thing so wonderful and significant in the law of the tribes that to my mind there has never been a scientific discovery in this age nor in any other of such significant importance, or of such social value to the human race. It is the sum and center of all human interest, of all that concerns human society, human governments, or the modes and forms of human life. It forever fixes woman's place and shows her to be an equal factor with man in all the departments of society and of government.

Woman must go hand in hand with man in all the activities of life; she has already began to perceive this in a limited way. She is seeking recognition in politics as a necessary expression of her natural right and as a tardy act of justice on the part of men toward her. But she needs to have a more definite idea of her *place* in politics and in government before she will be able to induce man to yield to her this natural right.

It is not enough to demand it as a piece of justice, which it truly is. It is not wise to introduce woman suddenly in a disorderly way into politics and thus make her the competitor of man; this only perpetuates the law of force, creates antagonism and intensifies those already existing.

It will be difficult for man to consider her as anything but an interloper and interfering force in his own special domain, except it can be clearly shown that she does not seek to compete with him at any point, but that she does seek to organize a new and co-operative force in definite and lawful ways, in politics and government, in harmony with him. She must be able to show that this will result in benefit

to man and not only be no injury, but a positive blessing to woman. She must also be able to state what her place shall be in a formal and definite way. This is the duty and office of science to discover. Our confidence in its power has not been misplaced nor our faith in vain.

To understand and strictly define the position of woman in a true order of society it is necessary to understand the laws of the human brain and the distinctive differences between the nature and faculties of man and the nature and faculties of woman. We do not understand any phenomenon or its rightful place in the order of things until we understand the ultimate force that produced it. The discoveries in mental science that solve this question (which we will presently state in part) have made a scientific form of government possible. Professor Huxley said in 1871 that "the organization of society upon a new and purely scientific basis is not only practical but the only political object worth fighting for." Professor Youmans, in the Popular Science Monthly, in 1872, said, "Complex and difficult the study of human nature may be, but it is imperatively demanded by the exigencies of the age." "We are deafened by the cries of political and social reformers, but here is where we must begin if anything valuable is to be accomplished."

Right here is where science has achieved her most splendid victory, by giving an exact analysis of the faculties of the human brain and of the modes of action in individual, social and governmental life. Thus we find the law of the tribes, which we promised to state.

The brain is a wonderful organ. The secrets of

its action have been slow of discovery. Strange that this organ and instrument of the mind which measures all things in the heavens and the earth, should have been so tardy of discovering the laws and process of its action, or to have so lately analyzed its own faculties. The reason for delay was that the brain is the most complex of all known objects and the least open to observation.

> "The human brain is constructed upon the mathematical plan of an ellipse," says the Book of Life. "A circle has a single center of force, but an ellipse has two centers of force. A circle with its single center has no internal powers of movement or of life. An ellipse, with its two centers, has these powers. These two centers are polar to each other. Polarity involves the concert of opposite tendencies—the attractive and repulsive, receptive and positive, masculine and feminine."

It is the vibration of these polar forces which cause all action throughout all earthly and heavenly spheres, says the Book of Life. This is equally true in the minutest forms of life. All mental action is produced by these polar forces in the human brain. The two centers in the brain are the centers of masculine and feminine (or polar) forces, which have united in organizing the human being. The back center is the center of sensation. As the sensitive nerves predominate in woman the back center is strongest in her, and is contributed by her as her share in the performance of her maternal functions. The front center is the center of muscular motion, and as the muscular system predominates in man, the front center is strongest in him, and is the con-

tribution of man toward organizing the new human being. It is by the action of these polar forces (contributed by both parents) that the materials are gathered and arranged into organic form. It is the *law and method of organization in every form of organic life.*

The social organization should follow the same law. "The brain is the seat of all animal life. Every bodily function receives its power to act from the brain." The brain is also the seat of all spiritual life. From and through these centers of spiritual power in the brain every faculty of the human mind receives its power to act. These centers are not only the centers of organizing power in forming the body, but of all thought. There could be no activity or power to create either thought or being, but for these two polar, responsive and co-operative masculine and-feminine centers of force in the human brain.

As in the physical organization of the brain the structural fibers center here, so in the mental organization. There are twelve groups of faculties which also radiate from these brain centers. The faculties have each a distinctive location in the brain, the result of the operation of a mathematical law. The special traits and characteristics of each group of faculties characterized one of the tribes of Israel. This fact was observed and stated by the great historians Kitto, Ewald, Milman and other historians of the Jews.

The names of the twelve groups of faculties are:

Art, which characterized the tribe of Simeon;
Letters, which characterized the tribe of Gad;
Science, which characterized the tribe of Ascher;

Culture, which characterized the tribe of Napthali;

Religion, which characterized the tribe of Levi;

Marriage which characterized the tribe of Judah;

Familism, which characterized the tribe of Reuben;

Home, which characterized the tribe of Zebulon;

Rulership, which characterized the tribe of Joseph;

Labor, which characterized the tribe of Dan;

Wealth, which characterized the tribe of Benjamin;

Commerce, which characterized the tribe of Issacher.

Each group subdivides into three faculties. The functions of each group are dual, or masculine and feminine. The masculine quality dominates in man and the feminine in woman. Both elements have entered into every part of each organism through the united forces of the parents. The primary, or dual, division of the faculties are as follows, the first column being masculine, and the second feminine.*

The group of

Art, or Simeon, subdivides into Form and Color;

Letters, or Gad, subdivides into Memory and Attention;

Science, or Asher, subdivides into Reason and Inspiration;

*For further elaboration see The Book of Life: Sivartha.

Culture, or Naphthali, subdivides into Amity and Reform;

Religion, or Levi, subdivides into Faith and Love;

Marriage, or Judah, subdivides into Devotion and Luxury;

Familism, or Reuben, subdivides into Parenity and Reverence;

Home, or Zebulon, subdivides into Appetite and Feeling;

Rulership, or Joseph, subdivides into Dignity and Laudation;

Labor, or Dan, subdivides into Justice and Industry;

Wealth, or Benjamin, subdivides into Defence and Economy;

Commerce, or Issacher, subdivides into Locomotion and Aversion;

These are the different departments of society and government in a complete organization, which Israel represented and will represent. We readily recognize that in each of these groups as given the masculine faculties do dominate in man and the feminine faculties dominate in woman.

Every brain organ, or faculty, produces a distinctive kind of wants that have a natural right to the means of satisfaction or of expression. A particular kind of collective wants of society arises from each of the mental organs, and we can know the number and kind of wants only by knowing the number and kind of faculties in the brain. Knowing these faculties, their location and modes of action, we can readily determine the number of officers and their distinctive functions in the ideal or scientific form of

government suited to the needs of human beings in facilitating their intercourse with each other in every line of activity.

A government, to be truly representative, must not only represent human beings as a mass, but as each class of wants has its distinct or producing cause in a mental faculty; this faculty must be represented in government by an officer. To illustrate: In forming any society, however small, we now choose a president, because of a universal law that all action in organic structures takes place around centers. "It is a mathematical necessity that the actions of society must turn upon its officers or centers." A secretary is elected because we have a faculty of memory and desire to have our proceedings remembered. We choose a treasurer because of a faculty of economy. And so, a complete form of society must have as many departments and officers as there are groups of faculties in the brain and their resultant needs in society. Every want in society is the natural outgrowth of some faculty. The feminine faculties marking distinctively the feminine nature and character can be thoroughly represented only by woman. The masculine faculties being just as distinctively masculine can be well or perfectly represented only by man. These twelve groups of faculties being both masculine and feminine, should be represented by men and women officers. There being twelve groups of faculties in the brain, there should be twelve departments in government to represent them. Being both masculine and feminine there should be twelve men at the center of the nation to represent the masculine side of the faculties, as heads of departments which conduct the business of that department, and

twelve women to represent the feminine side, whose duties are to perform feminine functions. These surround and pivot upon the two brain centers, each of which requires an officer to represent its functions, which are masculine and feminine. This would give us at the head or center of the nation a woman to represent and execute the will and needs of woman, and a man to represent man. This in the place of our man president, with a wife whose duties relate only to the social needs in and of the president's home, which revolve around him alone as its chief. She now has no relation to the nation. She does not represent organized womanhood.

Now we have to enforce this plan, the most striking fact and discovery. But it is part and parcel of the law of the tribes. In the Hebrew language, the language of Israel, in which Yehovah gave his name to Moses, each letter has a number which determines its meaning. The number of the name Jehovah is 26. But none of the rabbis have ever known its meaning but have always held it to be the "Mystery of God." However, they have always held a belief that it would be revealed in the day or age when Israel should be restored. John, in his Revelation, foretells the time as being one of the events which we perceive are culminating in our day when the "Mystery of God" shall be "finished." These facts of science completely disclose the meaning of this sacred Name, and the "Mystery of God" is finished. In the vision of St. John he says, "A throne was set in heaven and (One) sat on the throne, and he that sat was to look upon like a jasper and a sardine stone." The word (one) in the sentence is an interpolation, and the colors of the jasper and sardine stone are mascu-

line and feminine. For the law holds good among the colors that prevails in every realm of nature. It is a well-known fact in science that colors are masculine and feminine, or complementary to each other.

This, John said, was a vision of that which was to be hereafter, and although it was represented as being in heaven, and was undoubtedly an actual vision of Yehovah and the officers of the Celestial Government, it represented the form of government which is to be the center and model of all earthly governments, because it is based upon the nature of God and man, and for this reason is a subject of prophecy.

The capital city will be at Jerusalem, "for the law shall go forth from Zion," and a new city, the form and architecture of which will be based upon the law of the Divine and human mind, will be built upon the site of the ancient city of historic fame. This is what is meant by the "New Jerusalem," — not a phantom city in the skies, but an earthly city, expressing in its external form and in its internal harmonies, the laws of the Divine and human mind. But here we find that the equality of woman with man as an associate ruler was foretold or foreshadowed in the ancient days. David, in his prophetic Psalm, picturing the beauties of the Messianic age, says, "Upon thy right hand did stand the queen in gold of Ophir." These two central rulers, or officers, will administer the government, not as autocrats, but as chosen rulers, by virtue of their eminent fitness, representing the functions of the brain centers, which are called by physiologists the "Throne of the Brain." A man and a woman representing each tribe and also each dual group of faculties as manifested

in the departments of society will be associate officers in each department of government, men officers representing and exercising the masculine functions and the women officers the feminine functions. This makes the twenty-four rulers which John saw around the throne, and with the two central men and women officers which represent the throne of the brain, makes the significant 26, the number of the name Yehovah—the finished mystery of the ages! It is clear at once that God has not done a piece of guess work in the creation of the human race nor made them a part of creation only servilely related to Himself, but in very deed His children, inheritor of His nature and faculties. Nor is the "New Jerusalem" a beautiful but meaningless fancy, nor the tribes of Israel a fable, or a fact of history no longer affecting us. The structure of the New Jerusalem and the law of the tribes is in accordance with eternal laws which lie in and are a part of the nature of God, and in the nature of the human family created in the image of the Celestials—male and female created He them. This is why it concerns this age.

It is not in the smallest degree necessary for woman to establish her ability to do the same kind of work that man does or has done. The sphere of woman is equal to that of man and fully as important. The natures of the two are so linked and interwoven and so equal in necessity that there should be no quarrel between them as to supremacy. It is only a question of defining accurately the difference between them and the functions each should fill, not only in politics and government, but in all the social and industrial activities of life. This is, of course, the work of science, already done. All the

employments of society are dual; that is, each has a masculine and feminine side, as well as have the offices of government. That is, one side of government is more suited to the distinct characteristics of man and the other side to woman. This necessitates the specialization of woman's labor, or her callings in any field, and the creation of new places for her as she develops capability in any direction, so as to provide for the co-operation of man and woman in every department of life. The rapidity with which women are entering new fields of labor as the active assistants of man, and their indisputable efficiency, which is freely acknowledged, is an encouraging evidence that they are not only eminently fitted for many widely varied callings, which have been developed in the last generation, but that they will steadily advance until at every point they will fill with satisfaction to all concerned the feminine side of every work.

By organizing society and government upon a scientific basis we can secure opportunity for the full exercise of all the faculties of both man and woman, without the functions of one interfering with the functions of the other, but by their co-operation in orderly ways the work of the world will be accomplished harmoniously, and the currents of human life be united and blended with the central forces of the universe. Thus will the Divine order and harmonies become established as permanent conditions of human life upon earth.

Then a new scale of harmonies will be added to the music of the spheres, and the morning stars shall again sing together, and the sons and daughters of men become the sons and daughters of the living God; then shall they unite in the greatest anthem

of praise ever sung, greater and more joyous than in the day when Yehovah laid the foundations of the earth. For then will His persistent mental and spiritual forces have wrought among human beings until His Divine purpose has been completed and, as in the beginning the "Logos" was with the "Theos" in establishing the earth, so in this day the "Logos" has united with the "Theos" and laid the foundations of the Divine government and the Divine age has come.

In the Book of Revelation there is a prophecy of One coming whose name is called the "Word of God." In the original Greek it reads the "Logos of the Theos." The "Logos of the Theos" is the science of God, or perhaps a better rendering, the science that proceeded from God. In this first scientific explanation of His nature, the true science of God, we find the true relation of woman to man in the Divine order of things, is as his counterpart and inseparable companion. Shall we now conclude with Huxley and with Youmans that a scientific form of government is worth striving for? Since here is the inevitable destiny of woman about to be fulfilled in this true and natural order, not only her own salvation, but that of the entire human race is made manifest. "For when the Most High divided the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people *according to the number of the children of Israel.*"

The tribal order, then, in its completion, with a scientific explanation of the natural principles of order which it expresses, is the natural order, since all human beings have the same faculties and can arrange themselves in an orderly system, according

to their dominant characteristics. Through this law and arrangement, or law of arrangement, the different departments of society can intelligently co-operate.

These same laws are universal and are at work in every realm, from the world in process of creation and evolution, to the eternal heavens where every law is in perfect operation. We now see the pertinence and force of the prayer that Jesus taught us, "Thy kingdom come, Thy will be done on earth as it is in heaven." For here is being wrought the same order and principles of life that exist in heaven. John, Isaiah, Ezekiel and other prophets foresaw this magnificent destiny of our earth in her new spiritual creation. But, following the method of evolution and creation, it is the province of the masculine mind to project the creative organic principle, as in these scientific discoveries which was the work of man. But it is the province of woman, when she receives the seed of the kingdom and conceives by its potency the idea of a complete social organism, to gestate and bring forth the finished organic structure.

Lift up your eyes and behold. See ye not the oncoming host? See ye not the Daughters of the living Eternal Mother, advancing to claim their Divine heritage? The gateway to her lost Eden is opened. The flaming sword which guards the way to the Tree of Life is sheathed and the fruitage of that tree is hers to eat that we may live forever more. Henceforth in the dignity of her pure self-possessed womanhood she will stand beside man, free. Free because — as freedom consists in right relations, she is free, being rightly related to him — his equal and

companion in the councils of the nations and in the great activities of the world, as well as at the fireside. Let woman but proclaim this law of universal right and fundamental principle, and the walls of prejudice, superstition and weakness, which now hedge her in, shall fall as fell those ancient walls of stone before the army of Joshua before Jericho. She shall enter into her possession and so shall come her kingdom — which is but another name for the Kingdom of God—where after all the ages of the dominion of man, the functions of woman will find their complete exercise as the real companion of man. Micah exclaimed, with the enthusiasm of prophetic sight: "And thou, O tower of the flock, the stronghold of the daughter of Zion, to thee it shall come even the *first* dominion, the kingdom shall come to the Daughter of Jerusalem. Arise and thresh, O Daughter of Zion, and I will make thy horn iron and thy hoofs brass," saith Jehovah of Hosts, in whom we find the prototype of man and woman—the approaching ideal of our glorified humanity.*

Given at the Woman's Building, World's Fair, 1893.

*For detailed statements read The Book of Life.

The Hebrew Bible is the primer, the text book, so to speak, of social evolution, because it is the most scientific, and the most inclusive. Whatever scientific research has done, or found, or may find, it can only develop in detail the germinal principles contained in this ancient Book. It begins with the genesis of Worlds, the genesis of human races, the genesis and fall of the earlier nations, the prophetic rise and fall of the more nearly modern nations, as the Medo-Persian, Greco-Roman and others.

The Bible describes the rise, fall and restoration of Israel, and leads to the finale of human personal and national development in the perfection of its order as shown in the restoration of the twelve-tribed nation of Israel, and the rebuilding of the pattern city—the New Jerusalem—which is in its plan of structure the most perfect plan for unifying all the forces and for conducting all the interests common to all the people. In this city rests the plan of Municipal, as well as National Government.

This Book gives account of the Intelligent forces concerned in Creation, and more than intimates their dual nature as manifested in all forms of life culminating in the final and perfect marriage.

The Bible cites the causes which led to the decline and fall of kingdoms and civilizations, and foretells the establishment of a Kingdom of righteousness, which shall overtop and take the place of these basal kingdoms and civilizations, and that "it shall stand forever." It declares that even death shall be destroyed and life Eternal on this earth shall be the destiny of its inhabitants, in a perfected condition and in a perfect Order of Society.

PERSONALITY OF GOD

The question of the nature and character of God can never become old and uninteresting, especially in these days of widespread denial of this Supreme Person.

There are those who hail with gladness any new knowledge, reasonable to the mind, as scientific facts must always be, to set the mind on stable foundations. The great wave of denial that has swept over us in these later days has set on a quest a new spirit of enquiry for the truth.

Dogmatic Theology, which clothes God with impossible or unexplained attributes, has given rise to, and force to, new schools of thought and teaching just as dogmatic in their ways as are the old schools. The idea of impersonality has great attraction for the minds of inexact thinkers, and that idea meets us continually in modern literature. Indeed, so attractively is presented what may be termed the pantheistic idea, that it seems temporarily, with some minds, to destroy all the natural conceptions of God as having personality or individual Being.

One would hardly expect this particular kind of skepticism among any of the varying forms of spiritism, for the devotees of these cults assure us that the spirit retains the same personal form and characteristics after it has separated from the body that it possessed in the flesh.

Why these devotees, then, should deny the facts of

Bible history is incomprehensible to us. They thus discredit the Bible, while yet referring to it and quoting from it at their pleasure to bolster up their doctrines.

We certainly have a right to as much confidence in Bible statements of spiritual facts as we have in those of the experiences or occurrences of today. So we wish to here consider, quote exactly and deal fairly with some of the statements in the Bible, as to this Being whose existence is disputed, and to compare these statements with supporting scientific discoveries.

The Biblical history gives account of a spiritual Being who gives his name as Yehovah in the manifestations of His presence and power among the Israelites. He appeared to them in the form and with the appearance of a man. It is irrational to deny this fact. It might be consistent to deny the whole account and to assert that the entire history is the result of hallucination. But this would involve the denial of all spiritual manifestations, for the experiences of those times and of these but repeat each other, differing only in the character and the grade of the intelligencies manifested. One must perpetually rebel against the inconsistency of applying the name of this Being to a formless force.

The Bible is so large that seldom are people acquainted with more than a few texts, so thus, trusting their religious teachers to give its purport, it is easy for both teacher and hearer to fall into false philosophies regarding its actual teachings. The quotations here given are from the first five Books of the Bible. These quotations can be easily examined; the intervening history will prove addi-

tional testimony that God, or Yehovah (both referring to the same person, or power) was seen, heard and known as a person by the ancients. This can by no means be harmonized with any of the modern teachings that God is a formless force.

The first quotation stands forever as an evidence, and as evidenced by the human species, that the types of both man and woman already existed in the realms of causation and that they originated the Adamic race.

> "God said, 'Let us make man in our image and likeness', ... So God created man in His own image, in the image of God created He him, male and female created he them." . . . .
>
> "And Yehovah *appeared* unto Abram and said: 'Unto thy seed will I give this land,' and there he builded an altar unto Yehovah who *appeared* unto him."
>
> "And when Abram was ninety years old and nine, Yehovah *appeared* unto him and said: 'I am Almighty God, walk before me and be thou perfect, and I will make a covenant between me and thee, and will multiply thee exceedingly.' "
>
> "And Yehovah *appeared* unto Abram in the plains of Mamre as Abram sat in his tent door in the heat of the day, and he lifted up his eyes and looked and lo, three men stood by him, and when he saw them he ran to meet them from the tent door, and said, 'My lord, if now I have found favor in thy sight, pass not I pray thee from thy servant, let a little water be fetched, and wash your feet, and rest yourselves under the tree and I will fetch a morsel of bread, and comfort ye your hearts.' "

Then follows the account of the feast together, and the promise of the birth of Isaac.

> "And Sarah laughed, and Yehovah said, 'Wherefore did Sarah laugh? Is anything too hard for Yehovah? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.' "

It seems absurd to even assert this personality when these statements cannot be denied as showing persons conversing with each other as we do, and with as much intelligent purpose as our own constant human experience proves to have.

The evidence is more apparent further on in the narrative where the reports against Sodom and Gomorroh are discussed. It is evident that Yehovah was one of the three men to whom Abram had just extended hospitality, for the text shows that Abram and Yehovah were in conversation alone, while the other two "angels" went about their business for which they came.

> "The men turned their faces from thence and went toward Sodom: but Abram stood yet before Yehovah." "And Abram drew near to Yehovah and began pleading for the city that it should not be destroyed . . . . Yehovah went his way as soon as he left communing with Abram, and Abram returned to his place."

We cannot escape the conclusion that the two "angels" who came to Sodom to fulfil the mission of destruction, were two of the three men who, like ordinary human beings, partook of Abram's hospitality, Yehovah being the third. As we are quoting only special parts in which Yehovah distinctly appeared as a person we must, of necessity, omit

important parts of the history which confirm the fact. We advise those who are interested to read the entire account.

It will be hard to harmonize the account with the idea that God is a formless force. That He is not everywhere present at all times as a person is clear from the fact that He "came down to see" if the reports brought to Him against Sodom and Gomorroh were true and from the fact that when He had made His own personal observations "He went His way as soon as He left communing with Abram."

> "And Jacob was left alone, and there wrestled a *man* with him until the breaking of the day. And he said . . . . 'Thy name shall be no more Jacob but Israel; for as a prince hast thou power with God and with men and hast prevailed.' And Jacob called the name of the place Penial, 'for I have seen God face to face, and my life is preserved.'" "And God appeared unto Jacob again, when he came out of Padam Aram, and blessed him. And God said unto him 'I am God Almighty. Be fruitful and multiply,' and God went up from him."

The sentence so often quoted by recent writers to prove that God is an impersonal force and not a person nor individual is from the third chapter of Exodus where He speaks to Moses and says, "I Am that I Am . . . . Go tell the people that I Am hath sent me unto you." But this is immediately followed by the statement:

> "Thus shalt thou say unto the children of Israel: 'Yehovah, God of your fathers hath sent me unto you: Go gather the elders of

Israel together, and say unto them, Yehovah, God of your fathers appeared unto me.' And Moses said, "But behold they will not believe me, for they will say, 'Yehovah hath not appeared unto thee.'" "And He gave the sign of the rod turned into a serpent 'that they may believe that *Yehovah, God of thy fathers hath appeared unto thee.*'"

"And God spake to Moses and said unto him, 'I am Yehovah, and I appeared unto Abraham, unto Isaac and unto Jacob by the name of God Almighty; but by my name Yehovah was I not known to them'."....

"And He called unto Moses and said, 'Come up unto Yehovah, thou and Aaron, and seventy of the elders of Israel,' *and they saw the God of Israel,* And there was under His feet as it were the paved work of Sapphire stone; and as it were the body of heaven in its clearness.... *Also they saw God and did eat and drink.*

"And Yehovah said unto Moses, 'Come up to Me in the mount, and be there; and I will give thee tables of stone, and a law and commandments, *which I have written.*' And he gave Moses two tables of testimony, tables of stone, *written with the finger of God.*"...."And Moses turned and went down from the mount, and the two tables of the testimony were in his hand.... and the *tables were the work of God,* and the *writing was the writing of God, graven upon the tables.*"

"*And Yehovah spake unto Moses face to face as a man speaketh to his friend.*"....

"I saw Yehovah sitting upon His throne and

all the host of heaven standing on His right hand.''....

"I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple.....Mine eyes have seen the king, Yehovah of Hosts.''....

These quotations sufficiently show that the history always indicates God as a person in appearance similar to man. If this history is authentic it establishes without possible cavil, a personal or individual Being, of whom we are an image. It also establishes the ignorance and inconsistency of these objectors, and at once calls upon them to refrain hereafter from using the name of this historical character as the name of a formless force.

Yehovah was often accompanied by the visible appearance of spiritual clouds, rays of light, and other evidences of spiritual force. Our knowledge of God as a character, or representative of principles, is drawn from this Book. We protest again that no person has a right to use the name of a Being already known in history as a person, and apply it to a formless force having no structure and therefore no center of radiation.

It is a wicked sentimentalism, for in the name of spirituality, it seeks to deprive God of His individuality and personality. The falsity lies in confounding the person of God with the spiritual force that emanates from Him, or with that universally diffused spiritual substance over which He exercises control, and which substance is indeed His Spirit. But, it is asked, how can a person having definite shape and circumscribed personal limits, have universal power over all the active forces of nature? By

remembering the achievements of man, we may understand how this is possible with the Eternal and Supreme Mind.

How large was the man who drew lightning from the clouds, and made it obedient to his behests? Do men have to be of immense size or a formless essence when they talk across the seas and encompass the earth by means of this obedient force? The President at Washington only touched a little button, but it was the signal for the opening of the great Exposition at New Orleans. It was only a little child who touched the spring with her baby fingers that set in motion the forces which made the tremendous explosion in the "Hell Gate passage" and opened up the way for ships to pass, as Lincoln once said, "unvexed" to the sea. Does size of person have anything to do with the operation of these terrific forces made benificent by the directing mind of man?

Yehovah did not create these forces in the sense in which we understand creation. They are coexistent with Himself—intrinsically similar in nature. One by one science is unsealing the great secrets of nature, *and is finding the methods by which God operates.*

Man constantly increases his knowledge and control of these forces and employs them for the benefit of the race. In all this he is but exercising faculties that are an inheritance from his Divine parentage. Science is the Divine High Priest for the new age; it has entered the "Holy of Holies," and bears forth the secret of the Sacred Name hidden from unspiritual man. Men and women are rising to Divine heights, where the glory of the "Sun of Righteous-

ness'' greets watching eyes, and illumines the hitherto darkened soul and brain. We now find within the human organism the *copy and reflex in form, function and faculty* of the Divine organism. The human race, like a sleepy god, is rising from the lethargic slumber of ages, and is shaking off the stupor that has so long bound it.

Man is already beginning to make the ''New Earth.'' He has every force of nature and all the powers of life at his command. He is assisted by myriads of the hosts of God, who are come down to prevent any failure on the part of man to usher in the Divine age. This is the work set for this coming, or millennial age. Because the work of man is so great does that mean that he is, or ever will be as great, or know all that God knows? Verily, no! That is by no means involved in the facts stated. But Yehovah says through Moses and the prophets, that the whole world is to become full of the knowledge of Yehovah. Through Jeremiah He says: ''Let not the wise man glory in his wisdom; neither let the mighty man glory in his might; let not the rich man glory in his riches, but let him that glorieth glory in this, that he understandeth and knoweth Me.''

Yehovah and God are one and the same Person and power, as we have seen. We are in the midst of the most tremendous spiritual awakening the world has ever seen. The new light that has come has the transient effect of blinding the comprehension and of covering the facts of form and person in the realm of spirit. As the spiritual eye becomes accustomed to the light, we will perceive with clear-

ness objects now invisible and, as in the other days, God will again be seen.

Max Muller in "Anthropologic Religion" said, "If I were asked what I consider the most important discovery which has been made during the 19th century with respect to the ancient history of mankind, I should say it was the simple etymological equation: Sanscrit—Dyaush Pitar, Greek—Zeus Pater, Latin—Jupiter, Old Norse—Tyr. It implies and proves that not only our own ancestors and the ancestors of Homer and of Cicero spoke the same language as spoken by the people of India, but it implies and proves that they all once had the same faith, and worshipped the same supreme Deity under the same name which meant Heaven or Father. Ancient history," Muller says, "has become as completely changed by that one discovery, as astronomy was by the Copernican Heresy." If asked what are the greatest discoveries of the 19th century—greater even than Max Muller's, but in harmony with it, we would answer, the discoveries which give us the *meaning of the name Yehovah.* These discoveries, described in the Book of Life, by Sivartha, are the greatest, because while they show the same facts which Muller has enriched the world by giving, they also unfold what is meant by the Kingdom of God, or Kingdom of Yehovah, and our relation to it.

In 1885, Dr. Nathaniel West, an eminent clergyman, delivered a course of lectures in Chicago, by invitation, on the personality of God, which engaged the attention of thousands eager to find some answer to the philosophies of the day which have created such a wave of denial of this personality. Having

studied the question in the light of these scientific discoveries, we read his lectures with deep interest. From them we culled two statements which served as a text for an article *The Inter Ocean* printed in its columns at the time. We quote it as a basis for further argument upon the subject of the personality, or individual being of God, and of His nature and to further set out the reason why it makes a difference whether we believe one or the other idea. Dr. West asked, "Where shall we go to learn that the ultimate reality is a real, personal, moral being, the first cause of all things, the supreme object of human knowledge, faith and worship? Where, if not first of all to self, and self consciousness? And if self is real, personal, moral, contingent existence, not its own cause, then in the knowledge of self we are to find the knowledge of God."

Here we find two postulates: First, that through self or self consciousness we learn that there is a supreme personal, or individual Being, possessing all the attributes and characteristics of man, and whom we call God. Second, that in the knowledge of self we are to find the knowledge of God. From either of these postulates we must affirm: First, that for man to have a consciousness or knowledge of himself, and thus of God, is to have a consciousness or knowledge of an absolutely perfect type of himself, or God. Second, for woman to have a consciousness or knowledge of herself, and thus of God, is to have a consciousness of an absolutely perfect type of herself, or God. We then have a consciousness or knowledge of a plural or dual God, or two beings under the common name of God (Elohim) or Yehovah (both names being plural) representing the two

types, the typical man and the typical woman, under the common or plural name of man. So far, however, we have only consciousness of ourselves and thus of God, since knowledge is something definitely ascertained. But since we now have the science of man and of living forces by Sivartha, we know through the knowledge thus ascertained that God is the eternally existing and perfect type of man, that is, the dual man, embodying in Himself the same laws and forces, the same powers, faculties, attributes, and the same shape and form as man.

"Man is a microcosm," says science, that is, within him resides and acts all the kinds of forces of the universe. Man is related to every part of the universe. This does not assert that man is therefore as large or as widely extended as is the universe. A great man is one in whom these powers and forces have found unusual development and expression. He is not necessarily large as to the limits of his person.

In God resides the absolutely perfect embodiment, expression and power of control, of all existing forces. Here is the perfect Mind, the perfect Vision, the perfect Love, the perfect Will, the perfect expression of every faculty. But this does not make him of immense size, nor a formless diffused essence. He is not personally present everywhere, but is present through the universality of His Spirit and consciousness. This we will discuss later.

Man has a latent power of spiritual sight. In many cases this spiritual sight is already partially developed, so that occurrences and scenes at a great distance may be perceived by the spiritual vision

of man. This is a frequent, if not a constant, human experience.

In God this power is perfect. He observes through this power of perfect spirit vision what is taking place on this planet, also everywhere in the universe. "From the place of His habitation He looketh upon all the inhabitants of the Earth." Ps., 33, 14. So said the Seer of Israel.

Science tells us that the brain is full of little cells. These are little eyes. They are the avenues through which the spirit and brain perceives. In the uncultivated brain these are not sensitive to the fine impressions. This is one difference between the highly developed and the low qualitied brain. As the gross materials are eliminated the mind becomes more refined and these little eyes are clearer and all avenues become sources for receiving and transmitting the most delicate impressions.

To again quote from Dr. West: "In the knowledge of self we are to find the knowledge of God." Consciousness of self is not knowledge of self in any clearly defined sense; but consciousness must lie at the basis of knowledge. We may have consciousness without knowledge, but we cannot have knowledge without consciousness. When we speak of God as "He," using the masculine term, we do so in the generic sense. Among the discoveries already alluded to we find some facts of vast interest and importance which throw a brilliant light upon the subject of the nature of Yehovah and man. These also explain facts of history and of language. They prove that not only is God our Father, but they reveal to us that the sweetest name and relation we know came because there is a heavenly Mother. How wondrous

the knoweldge! We can now understand the unuttered and unutterable longings of our hearts which none but a heavenly Mother's love can satisfy. We know this by discovering the meaning of Yehovah's name which expressed His character. This Name has always been regarded by the Jews as having a secret significance. Its number is 26. In the Hebrew language in which it is written each letter has a number which indicates that letter's meaning. This has been regarded as the "Mystery of God," which they believe will one day be revealed. John the Revelator, speaking prophetically said, "The mystery of God is finished." Is it indeed finished? Let us enquire further.

The Book of Life says, "Within the meaning of this name and number lies the sum of all truth which relates to man. It is the masculine and feminine attributes of man and of Yehovah. The human brain, which is an image of the Divine brain, in its structure as well as in its attributes, contains twelve groups of faculties, each dual in its nature, making 24. The names of these groups are: Culture, Art, Religion, Rulership, Science, Marriage, Labor, Letters, Familism, Wealth, Home, and Commerce. Each of these subdivides into classes or parts, with dual, or masculine and feminine functions. The brain also has two centers. These are the throne of the brain, as the physiologists call them, because all the faculties and fibers center in them. These 12 dual groups of dominant faculties and their dominant centers count twenty-six—the number of the name Yehovah."

Try and realize this significant fact! Each brain is dual, that is, it includes both masculine and fem-

inine faculties in its structure, the masculine dominating in man and the feminine in woman.

It is a fact proved by all the laws of nature that all the creative forces in the universe are masculine and feminine, or positive and negative. The Hebrew characters or letters which form the word Yehovah, and which are regarded by the Jews as involved in the secret of the Name, are two vowels and two consonants, or two masculine and two feminine letters, representing the repeated duality, or the mother and father, and the daughter and son. *The family on earth is a copy of the family in heaven. THERE IS AN ETERNAL DAUGHTER AS WELL AS AN ETERNAL SON!*

We now understand why we say "Our Father who art in heaven," only to wonder why we do not say "our Father and our Mother who art in heaven." But when we come to realize, to make real to ourselves—that declaration in the very first chapter of the Bible, that we are in the image and likeness of God, male and female,—our souls will be flooded with the illuminated consciousness of our Divine origin, nature and destiny.

But, why, you ask, does it make any difference to us whether this be true or not? Why concern ourselves about the question at all? There would perhaps be no need when common consciousness tells us of a heavenly parent, even though unseen, whose love we have felt in our hearts, but for two things: First, it has become a doctrinal belief, constantly urged, that God can and will no longer reveal Himself in visible person on earth and that death alone can introduce us to His sublime Presence; Second, because of the revival of ancient philosophies which

teach the non-existence of such a Being. But a greater reason why we should concern ourselves is that *it is the law of the universal order and lies at the foundation of Social Order on this Earth.* This is the key to the problems of our modern civilization and is absolutely needed to begin the new superstructure on permanent and unchangeable foundations. We will state a few scientific and philosophic principles which prove—even though we disregard all revelation, ancient or modern—the fact of an individualized Being as permanently existing without whom no intelligent and orderly universe can exist.

Whatever the relation between that subtle thing which we call spirit, or life, and that coarser substance which we call matter, and which is or seems to be inert, if indeed it has life or power of life within itself, until that vivifying invisible something changes it to living forms, forms of ugliness or forms of beauty, we know, at least, that it is caused by spirit acting upon matter. But we have as a certain fact that so far as has been determined this spirit or life principle obeys certain laws, methods and processes. In order to make this clear, as it appears to my mind, we transcribe from a correspondence with a valued friend whose work for the world is beyond all praise, except that she has taken occasion to deny this personality, while still asserting principles which can have no force except as they affect individualized beings, spirit or human. In a letter to her, we said: "I quoted in my letter to you, with full agreement, your statement that the human race proceeded primarily from a Divine source." We then added, "*like in form, function, and faculty, hence individual, hence*

male and female, like its human image.'' We were here trying to say that the original source and cause of human existence was in or from individual beings —not simply from unorganized spiritual essence. In other words, that human parenthood was but a lesser grade,—imaging its parent source—like in *form, function,* and *faculty.*

Individual organized being must always produce that which is like itself, since it is under a living force. Creative energy is, and must be, exercised by creative, or parent beings. At least we know no other method. The impersonal or unorganized spiritual substances from which organized beings are drawn or formed, contain in solution, a descriptive term, the elements which enter into organized being, just as the material substance from which the physical body is formed also contains the elemental substance of the physical body. We know that the body develops from germinal cells and that these cells proceed from parent organisms; and that unless they are living (in other words possessed of spirit) and possessed of attributes which enables them to feed on, or draw the supply from, the parent, no organized body can appear. It is just as certainly true that no life of the higher types can maintain itself beyond a few seconds to a few minutes when utterly deprived of the air we breathe. Science has long ago told us that every elemental substance needed in life is represented in the human organism, therefore their natures must be similar; but the unorganized elements cannot with scientific exactness be called parental, for the parent has organic structure like its product. As scientific men vary in their conclusions in regard to the number

of primal substances while some declare that all are at last resolvable into one primal substance, we may well hesitate to use the term God as having rational or exact application to this diffused essence, since the term God belongs to a historical character, who was often visible, and in appearance like the human form.

Through the telegraph, the telephone, but more notably through the wireless telegraph, science is showing, and through future discoveries will more clearly show the nature of this all pervading unorganized substance which feeds our physical life, and that which feeds our spiritual life, and demonstrates the difference and the likeness between the impersonal and the personal being. The same Being whom history has declared to be personal, or individual, said, "Am I a God at hand, and not a God afar off? Can any hide himself in secret places that I shall not see him?" saith Yehovah. "Do not I fill the earth?" saith Yehovah. Solomon also recognized the all pervading nature of that Being whom he *knew* to be and have individual being as well, because he had conversed with Him, for when he had finished the building of the temple, he exclaimed in the overpowering sense of the glorious presence of Yehovah, as the clouds filled the temple, "But will God indeed dwell on the earth? Behold the heaven of heavens cannot contain Him, how much less this house that I have builded?" David, in the 139th Psalm, utters his consciousness of the Omnipresent Being, "Whither shall I flee from Thy presence? If I ascend up into heaven Thou art there. If I take the wings of the morning and dwell in the uttermost parts of the earth, even there shall Thy hand lead

me, and Thy right hand shall hold me." It is certain that there is no more need to deny the personal or individual Being of God because the universe is filled with impersonal force or spirit, than to deny our own distinct individuality for the same reason. It would be as rational to deny the sun of our solar system because the sunlight pervades our atmosphere and makes physical life in its various forms possible upon this planet. Nor is it correct to call the sunlight parental in its nature because it stimulates the earth and the life of the seeds implanted in it, causing them to grow upon this planet. To conclude. The radiant spiritual forces of the universe, acting according to the polar law, culminate, or *center in organized Being or Beings, eternal and self existent.* They contain within themselves by virtue of organized structure and unified dual forces the power to create from the spiritual substance that emanates and radiates from their persons. This substance which fills the universe possesses in its essence, we may say in solution, the same nature and characteristics, and is in fact identical with, the centralized structural Beings from whom it proceeds, or emanates.

This is that spiritual substance or spiritual atmosphere, through which God, the Divine Mind, communicates thoughts or influences the human mind or intelligencies in any realm or through which human beings affect each other by vibratory movement, creating lines of force by the same manner of law that communications are made through telegraph, telephone, or wireless telegraphy. It is from this unorganized substance that the human soul or spirit is organized, and is the same substance. Soul, or

Spirit organizes the body by the Spirit's inherent organic nature, that is, its polar laws. Personality, or individual being, does not indicate, nor involve limitation, as some believe; instead, it concentrates power, *and gives intelligence by virtue of structure.* The book which contains the history of this person or Being whom we call God, says in the very first chapter, in the original Hebrew, that "Elohim created." The second chapter says, "Yehovah God formed man." . . . . These two terms evidently refer to the same power and both words being plural speak the same truth, that man—male and female—were created by a Divine or natural law and process, and are precisely as like the Divine originals as children are like parents, and descend from them by a universal creative law.

The fact and truth above stated does much more than indicate the inherent Divineness in original humanity and in humanity's creative power. It also shows a fact by which we may affirm a law, well known in science, of the continuous association of dual forces in every particle of manifest life.

The idea which we wish to emphasize is, that the same dual forces acting throughout nature, from the atom to the highest intelligence in the universe to the Divine, or ideal man and woman—center in two Beings, our Father and our Mother in Heaven, whose separate lives unified by a perfectly acting law forms the God-head, the Eternal Yehovah, the perfect source of organized Being, and like whom the human man and woman are a manifest expression, Divine in origin, Divine in likeness, and Divine in destiny.

May this consciousness and knowledge so vivify

our inmost souls that the possibility of perfecting humanity and establishing that high and holy order, the Kingdom of God on earth, may become a passion that shall never cease until the fruition of that Kingdom is accomplished, and until the prophecy of Job that in our flesh we shall see God, and the prophecy of John that "They shall see His face, and His name shall be in their forehead," shall be fulfilled. In that time of illumination we shall know indeed that we are the children of our Father and Mother in Heaven.

The power to know, and the wisdom to use knowledge are the supreme and undeniable characteristics of personality. That the Creator of the universe has shown these characteristics cannot be denied. Nature both conceals and flaunts her secrets. Manifest nature always tells the same story of duality. She creates nothing otherwise. Male and female in the image and likeness of original eternal Being. When known, no amount of argument can add to these manifest facts. As our consciousness opens to this fact let us chant pæans of praise to Yehovah, the great creative Intelligence, whose children we are. More than this, let us exercise the powers thus conferred upon us Holily—, as God is Holy. Thus shall all the secrets of nature be open to us and we shall know and understand the necessity for obeying the laws of Heaven's great Order, that is, His Kingdom.

GOD IN GOVERNMENT

In considering the question of Government, how can we determine, first of all the best and most perfect form and method? What standard have we by which we may judge? Upon what basis shall we build our judgment? Who are affected, or, for whom do we seek to erect or organize the thing we call Government? and what are the natural relations of woman to it? These are a few of the questions we must ask before we can make intelligent answer, and answer we must have. The whole Earth is travailing to bring forth her seventh child, the Millennial age, when a perfect system and form of Government is expected to prevail.

That great Jurist, Blackstone, said, "All the laws of society derive their authority mediately or immediately from the laws of nature."

W. H. Seward said, "Would you re-enact the laws of God? You have no right to enact any other."

Dr. Maudsley said, referring to the nervous system, "Were it not well if man in his social life could contrive to imitate this excellent organization?"

According to these eminent authorities, we can only determine the best and most perfect form and method of human institutions by its harmony with natural law. But anciently, Moses, the greatest of all lawgivers, said, in giving the Mosaic law, "This commandment which I command you this day is not hidden from you, neither is it far off. The Word is

nigh thee, in thy mouth and in thy heart that thou mayest do it." He meant that it was natural, therefore according to natural law. So, we ask, What standard of natural law have we, then, by which we may judge, and upon what basis shall we build our judgment?

We again quote recognized authorities.

Prof. Huxley said: "The organization of society upon a new and purely scientific basis, is not only practical, but the *only* political object worth fighting for."

Prof. Youmans, in the Popular Science Monthly, said: "Complex and difficult the study of human nature may be, but it is imperatively demanded by the exigences of this age. We are deafened by the cries of political and social reformers, but *here* is where we must begin if anything valuable is to be accomplished." But Moses, under the direction of Jehovah, organized the twelve tribes of Israel into a nation, preserving the tribes separate and distinct in their national unity, as if in some way, in the mind of God and in the natural characteristics of the people, this were the best form for providing for their national needs. Indeed, Moses plainly said that this was God's distinct purpose in arranging national order. "He set the bounds of the people according to the number of the children of Israel." It becomes apparent, then, that the twelve-tribed order or arrangement of a nation in twelve departments, in some way expressed the Divine idea *of form* and is the standard anciently set before us which science now gives explanation of as a natural basis of judgment.

These authorities we quote, declare for science and a knowledge of the laws of *human nature*. But

1900 years ago a writer in our own Bible declared that "In the beginning was the Logos (*i. e.*, Word), and the Logos was the Theos," or God. Other eminent authorities, both ancient and modern, give the meaning of Logos as Science, or Reason. The Revelator prophesied of a great One coming and His Name, he said, is called the Logos of the Theos. Our English translation gives it as the Word of God.

Clearly then, we may consider from both these ancient and modern writers that *science* will lift a standard of judgment and lay a foundation upon which we may build for all the ages to come, which can never be superseded nor overthrown. This standard and this foundation cannot be superseded because its basis is in the nature of both God and man; by Reason and knowledge, God laid the foundations of the heavens and the earth and all things therein. *He is the beginning and end of all science.* Who are affected by or for whom do we organize the thing we call government and what is its object? Surely, surely, it is for human beings of both sexes of all grades and conditions and to secure their welfare and the harmonies of life. We must reason naturally that the only way to determine the best and most perfect form and method of government is to have a scientific knowledge of the nature and faculties of the beings for whom government exists. But the angel, when he measured the city of the New Jerusalem, told John that the measure of the Eternal City, coming down from God to the earth, was the "measure of a man." This was the wisdom of one who knew the measure of man and who knew that all parts of the city, its form and arrangement, corresponded to the faculties of the human mind and their

arrangement in the brain and body, and so make possible the fulfillment of the supreme promise of the ages among all the nations of the earth. This is because the human organism is built upon the same mathematical principles which exist Eternally in the mind of God and in the same form of organic structure as is manifested in the human image of the Divine.

We have seen with these recognized authorities, that a true system of government must be based upon natural laws, and further, that the number twelve must form its numerical basis of structure.

Where shall we find a statement of these natural laws which shall form the basis of a true social order and governmental structure and which shall tell us with the unerring precision of scientific knowledge, exactly comparable to Revelation, the detailed plan and method so that we may build therefrom, what relation woman bears to it, and what her position and functions are and must be in a scientific system of government? We know of no other statement than the discoveries of Sivartha. These discoveries will lead us out of our present state of confusion into one of order and harmony, a state which can only be achieved by a systematic organization of all the departments of society, so that every interest shall have definite place for action and expression.

Sivartha, whose discoveries in the constitution of man, began in 1859, and have been carried on until the present day, says in his *Book of Life,* "The laws of the human constitution include the *only true laws* of society. Each part of society is a direct product of some mental faculty." Then, to understand the laws of the natural structure of society we must un-

derstand the structure of the brain. "The structure of the brain and the action of its faculties are governed by the exact laws of geometry."....
"The human brain is constructed upon the mathematical plan of an Ellipse..... The ellipse has two centers of force, the Striatum and Thalmus, or Motus and Sensus. These are regarded by all physiologists as the two great centers of brain action. The Motus is dominantly Masculine and the Sensus Feminine." These are the germs which have been contributed by both parents, and each are equally necessary in organizing the human body. But this is the law of all organic structures. The Social, or Governmental, organic structure must follow the same law in order to have a rightful place in the great scheme of the universe, *i. e.,* woman and man must work unitedly *here,* each performing their own natural function in the national life, as in creating the home and family life and the race, which is the very first step taken toward the simple harmonies of race existence. After noting these statements we studied various definitions of government. Webster said: "A Government is a system of polity in a State, that form of fundamental rules and principles by which a nation or State is governed, or by which individual members of a body politic are to regulate their social actions." In John Austin's "Analysis of Law," he stated "That in every society of men there is a determinate body (whether consisting of one individual or a few or many individuals), whose commands the rest of the community obey. This Sovereign body is what in more popular phrase is termed the government of the country, and the

varieties which may exist in its constitution are known as forms of government."

Prof. E. C. Wines, of St. Louis University, whose work, "Laws of the Ancient Hebrews," tells us more nearly what we want to know. He said: "To form a free government it is necessary to combine the several powers in it; to adjust them to each other, to regulate, temper and set in motion those powers, to give ballast to one in order to enable it to resist another."

This better defines government as it existed in Israel, for Israel, though called a Kingdom, had a Republican form of Government. The definitions we have given are of human governments, but how shall we treat our subject of "God in Government" that there may be given in the compass of a short chapter, a clear idea of what science, as well as Revelation (for these agree), has said on the subject?

What shall be the basis of our enquiry? That is to say, where shall science obtain her data, or begin her investigations, that we may decide intelligently and with assurance that her researches have been conducted with the reverence and dignity becoming the subject? These matters are of eternal import. The weal or woe of an entire race is involved. Even the destiny of this planet itself depends upon whether we will have God in the Governments of the world, or whether human selfishness shall rule. In one way lies salvation, and in the other destruction. We hear it continually charged that at the best human governments have failed in their purpose. Human happiness or human weal have not been secured, else why all this outcry, this constant unrest, in every land among every people? These tell the story of un-

satisfied hopes and longings, the story of unfulfilled design. Is every human hope a false lure? We do not believe it is. We all expect a fruition some time, somewhere, in some other sphere if not here. But why not here? Is not this God's plan and design? We do not believe He has tried to deceive His creatures.

Have not His prophets truly spoken of His purpose?

When we survey nature we find design everywhere, from the tiniest weed up through all the beauteous flowers, shrubs and trees, to the plan of the Universe, or the Omniverse—the all inclusive—plan, plan, design, design, everywhere. There is design in nature let him who will flout it.

The human organism is the most noble and the most notable of all of God's creations, for it contains in its form and structure all the kinds of forces of the Universe. It is the crowning work of God and manifests the Divine in form, function and faculty. It is undeveloped, truly, but perfect in design. There is no land where this designed being is not found, from midget peoples in the wilderness, up to the most perfect races. Certain common characteristics are found among them all, making possible the organic unity of every people, every nation and every tongue under the skies, *all* under one common form of Government. And this is *God's idea.* God made them all in His own image and His own likeness, "Male and female created He them." "One touch of nature makes the whole world kin," said the poet. We have a right therefore to look for some common and natural standard by which to judge right and wrong in governments as well as in individual life.

Governments must be held responsible for their acts just as individuals are held responsible.

The Governments of this world are now being judged in the light of Science. *They have not fulfilled God's design.* They have not fulfilled the plan which He gave in the beginning. This is very apparent to the student who seriously wishes to have the truth of things. The nations have entirely forgotten the one great design which Yehovah gave. Still they are all conscious of failure some where, some way, for all are still looking for a coming Kingdom. They are looking for a Kingdom which they may know as the Kingdom of God, and different from those that are and may be properly called Worldly Governments. What that coming Kingdom is to be, they know not, except that happiness and harmony are to rule. We do not seem to be able to picture this Kingdom to ourselves, except in general terms. A Scientist on finding the bones of a prehistoric animal may reconstruct it, but we cannot in this way take the noblest part of our present systems of governments and succeed in making even a clever guess as to the plan and order of this coming kingdom, though we will find in all governments much that will have place in the kingdom that God prepared from the foundation of the world. And this must be so, since we are in His image it is impossible not to manifest some of His attributes in whatever we do. In order to understand His *design,* we must return to the original, we must enquire of the great Designer, and here in His Book—the Bible—in this open Book which all may read, find the forgotten plan of His Kingdom developing throughout the ages. Jesus announced it. He made it quite plain to His disciples,

who straightway forgot it as soon as the Master was gone, and so the centuries have passed it by.

The Holy Spirit has not entirely left us however, and will not leave us until the Spirit of Truth has finished its work and until the "Kingdoms of this world have become the Kingdoms of our Lord and His Christ." When this is come it will continue forever, because righteousness once established can never be overthrown.

Isaiah, the prophet, looking with pre-scientific eyes down the ages tells us of a wonderful One, who is to sit upon the throne of David. He said, "Of the increase of His Government and of peace, there shall be no end *upon the throne of David, and upon his Kingdom,* to order it and establish it with judgment and with justice from henceforth even forever." He continued to say: "The zeal of Yehovah of Hosts will perform this." Here is the key to the further opening of the subject, for Yehovah made a "covenant of salt" with David, "Ought ye not to know that Yehovah, God of Israel, gave the Kingdom over Israel to David forever, even to him and to his sons by a covenant of salt?" Can this promise fail? Here is a positive declaration that Israel's kingdom, or David's kingdom, is God's kingdom.

In our own marvellous age, wherein science has achieved more for the material interests of the world than throughout the entire previous history of the race, came a modest man, as men of science always are in the presence of Truth. This man remembered that Yehovah-Elohim had said that man, male and female, were created in their own image and their own likeness, thus emphasizing the fact that they were like God. Jesus himself had said—in answer

to those who thought, as think many in this day, that God is an impersonal force—"He that hath seen Me hath seen the Father." That is, that God had personal form like his own. He was not the same person, but was like the Father. We say he remembered this, and that the Father had given gracious invitation to "Ask of Me the things concerning My sons and concerning the work of My hands, command ye Me." In obedience he asked His purpose and plan concerning the human race and found it in the common nature of God and man.

It is these discoveries concerning these truths that have furnished the text of all my writings. In a brief survey, one can only trace outlines of these great things, but enough, we hope, to indicate how much greater and how much more definite are God's plans concerning us than we have thought or believed. We can see more clearly why Yehovah, Himself, came to earth, visibly appearing to Moses and others, instructing not only in the laws in their ethical relation to each other—but that He also commanded the organization of Israel into a nation of twelve tribes, they having carefully preserved their tribal identities and relations throughout their entire Egyptian captivity of, say four hundred years.

God was very particular about His plans and patterns. He emphasized them as of great importance. He not only gave Moses the pattern of the Tabernacle, but of all the instruments, each instrument as if it were important and had special meaning and special uses, and He said, "and look that thou make them after the pattern which was showed thee in the mount." He was careful also that symbols of the twelve tribes were preserved, notably the breastplate

worn by the priest; "and the stones," said Yehovah, "shall be with the names of the children of Israel, twelve, according to their names, like the engraving of a signet, every one with his name shall they be according to the twelve tribes."

David, with solemn adjurations, gave to Solomon the pattern of a house for the Sanctuary, which, he said, "Yehovah made me understand in writing upon me even all the works of this pattern." After the angel had shown Ezekiel the plan of the Temple, and measured all its separate parts, he adjured him, "Thou Son of Man, show the House of Israel and let them measure the pattern." Then he described the city, the name of which is to be "Yehovah is there" (Yehovah Shammah)—this tabernacle of God which is to be among men—the same description, which over five centuries afterwards the angel described to John the Revelator.

The Bible is the *Book of Israel!* It contains the history, the law and the prophecies of Israel. It contains the plan, the design of God's Government, by which we should know something of His intent. These plans and intentions were repeated again and again by the prophets. The Revelator, closing the canon, emphasized and pictured the New Jerusalem in his greatest vision. He emphasized God's idea, purpose, plan concerning the human race and their destiny on this earth, because this design expresses the similarities between His own nature and character and that of human beings—of His children in fact whom he has put upon this earth—that through them the order of the Heavens, the design of Heaven, may be perfected here. Jesus stated it, "Thy Kingdom may come and Thy will be done on earth as it is in

Heaven,'' as it is in the central realm of the universe, where the perfect order exists among God's Hosts, who are perfect Intelligences.

All the prophets since Israel's downfall have predicted her restoration in her twelve-tribed order. This is the central idea of their theme. Jesus so instructed his Apostles when he left them to return to his home with his father in the heavens, whence he comes again. He had already promised them that they should reign with Him in His kingdom, in the new age, sitting upon twelve thrones judging the twelve tribes of Israel, as Princes or Governors.

We must conclude that twelve-tribed Israel is surely again to become manifested as a nation. Why? This is the thing also which science is now telling us about. One may rationally ask Why is not some Christian nation likely to serve God's purposes as well as can Israel? We can well answer. *Some of the people of the Christian nations are Israel. The Saxons are Israel. They bear the covenant name of prophecy. ''In Isaac shall thy seed be called.'' They are Isaac's sons—Saxons, blinded as we are to the facts.* As we have a right to expect, with such antecedents—notwithstanding all their faults—they have noble ideals.

They are a cosmopolitan people, the twelve tribes composed of twelve distinct kinds of people are included in the various Saxon nations. Besides, some members of these tribes wandered and settled among other nations, as China, Persia, Beloochistan and Afghanistan. In these countries they have distinct communities through which they have preserved their identities as well as their customs and practices, to this very day. We see this in the newspapers fre-

quently. But, unfortunately, they have lost God's plans and patterns, and unfortunately we, too, have done the same, and have come to believe that this old history has no particular value to us except it may be for possible moral lessons. Neither they nor we have realized that when ancient Israel was organized into her twelve-tribed system, after she came out of Egypt, that there was the inception of a natural and scientific system and form of government. None have realized that it would persist throughout the ages in the great web of human life, often obscured, ever recurring, until this final time which our own age is closely approaching, and the reason for this order is becoming apparent and steps taken to restore it through the scientific methods of our own day.

Our own Saxon America forms no inconsiderable part in carrying out God's purpose to this end, and though still lacking in fulfilling this design, all modern developments are tending toward a return to this old Order through the continual development in organizing new departments in government, which must eventually *re*-form and crystallize into a scientific system having 12 departments. This Republican form of government has near similarity to the ancient republic of Israel both in principle and method. It was originally a commonwealth like Israel. Like Israel we use the modern "lot"—re-named ballot, (a development from the custom of using *balls* in casting *lots* in societies of various kinds.)

The "lot" was Israel's method of deciding, even the most solemn and important questions. They elected Yehovah Himself to be the civil head of their State. The story is in Exodus 19th. In our

style of speech Yehovah asked their "suffrages" through Moses, and made covenant, as our Presidents do when elected, except that Yehovah has power to fulfill on his part when we keep our covenants, such as no human Head of a State can have.

Prof. E. C. Wines of the St. Louis University, has a clear account of this compact between Yehovah and Israel. Although the "lot" was not in this case used, Yehovah did in solemn and formal manner seek what we call the "suffrages" of the people, *i. e.*, their unanimous consent to His election, without which He could not have acted in making a covenant and announcing a law which the people promised to obey, "All that Yehovah hath spoken we will do", answered the people through Moses.

With a concordance one can find that often, and upon solemn occasions the "lot" was used. Its evolution from "lot" to *ballot* of our times is extremely interesting. Yehovah was believed by the Israelites to be the secret power which decided the "lot". David said: "Lift not up your horn on high, for promotion cometh neither from the east, nor from the west, nor from the south, but *God is judge: He putteth down one and setteth up another.*" (Ps. 75).

Have we also forgotten God in our politics, as well as His plans and designs?

The "lot", or ballot used in our elections, if we act truly, trusting Divine wisdom, will in the election express God's choice according to the growth and the needs of the time. That is His wisdom. He acts, and must act, according to human need and development. Things like this bring us closer in our thoughts and affections to our Heavenly parents in

the common affairs of life and as we have seen in the previous papers in this book, His Kingdom in its fullness will organize *all* the legitimate interests of society—Woman having her own distinctive place, as associate and co-ruler with man.

RENAISSANCE OF ISRAEL

PROLOGUE

If you, my reader, were to be transferred to some other planet, upon which it had become your destiny to live among its inhabitants, to share with them your life, to be dependent upon their kindness and justice for happiness, and upon your obedience to the laws of life to maintain continued existence there, and if you found war, crime and misery of many kinds the accompaniments of a very complex civilization, and if, most puzzling and baffling of all, the constant recurrence of birth and death smote you with a strange sense of instability, and if, in the midst of all these mutable experiences you found, or seemed to find indications of purpose and design unfulfilled, in the kaleidoscopic movements of the people of this strange, new world, would you not conceive it to be wisdom in yourself to attempt to learn if there really were any underlying principles which, if obeyed, would make the paths of life plain, bringing health, happiness and harmony instead of disease, death, misery and poverty?

Now, especially, if this people had a sacred book which they held in great reverence as coming from the Parent and Creator of their world, sent to teach them the ways of life, and the systems, laws, methods and principles of government, even the detailed plan and pattern, the mode and spirit of living, so that their world might become like the great Father's

kingdom, would you not at once begin to study this wonderful guide book to discover what had become wrong in this new world that had changed this original design?

And would you not think this people most strange and inconsistent, foolish and unwise, if they thought they could continually disregard the Father's instructions, and then by worshiping and lauding Him with praises, gain the favor of this Parent who had sent this book of laws, to the intent that they might fully know how to carry out His plans and purposes to make a beautiful harmonious world?

This picture presented itself to me very early in life. It seemed to me the true picture of the conditions of this world in which we live. So we began searching and hungering and thirsting to know and understand God's plans and purposes concerning this earth until it became a passion which could not be satisfied by any dogmatic statements of religious or of scientific truths.

I hungered and thirsted for the truth of the kingdom, and would be satisfied with nothing less.

"Blessed are they that hunger, for they shall be filled."

At this time the Book of Life, by Sivartha, came into my possession.

It held the reply to our questions. We read and studied it with the avidity of a starving soul.

This book, in conjunction with the Bible, which it illumined, became my text book. Under this light, with the accompanying Holy Spirit, we searched as for hidden treasures—hidden they had indeed been from self-blinded eyes throughout the centuries, al-

though the language is so plain that the simplest mind, not otherwise confused, might read and know.

The following pages will tell us a small portion only of the truths we gleaned through these studies, but enough, let us hope, to prove itself a "door ajar" into the more detailed and more complete statements of what is meant by, and what constitutes God's kingdom. In pursuing these studies the following questions forced themselves upon me, and were potent factors in deciding that the discoveries and conclusions of science upon this subject were correct:

What was the mission of Jesus Christ to the earth according to the Hebrew prophets and His own declaration that He came to fulfill the prophets?

What did He mean when He announced the Kingdom of Heaven, or Kingdom of God?

Why did He choose twelve apostles and explain that they were to sit on twelve thrones and judge the twelve tribes of Israel in His kingdom?

What relation does Christ's kingdom bear to the Kingdom of Israel?

Was He seeking to re-establish that old historic and really prophetic order and system of government, and if so, why?

Why did the prophets declare that He should sit on the throne of David, "to order it and establish it with judgment and justice forever?" The throne of David was a literal one.

Is the book of Revelation a series of fantastic pictures, or a credible and understandable part of the book we are taught to revere?

Why were there one hundred and forty-four thousand of all the tribes of Israel sealed in tribes?

What is the meaning of the marvelous picture of the New Jerusalem, with twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel?

One asks in all sincerity of heart, and in hopes of awakening other hearts, what has this to do with Christ's kingdom, God's kingdom, or the Kingdom of Heaven; since they are evidently synonymous?

What was God's purpose in creating this earth and putting a race of intelligent beings upon it?

Has He been or will He be thwarted in His purpose? or can He only fulfill that purpose by transferring the race from earth to some other sphere?

Did He have some far-reaching purpose, co-extensive with the life of the earth itself, in reference to the nation of Israel?

What was it, and where shall Israel be found?

Can one believe it possible that science can discover natural laws which will settle, or aid in settling, these vital but neglected questions?

If Jesus was the Logos of John's Gospel, and of Revelation, may we not confidently look for scientific discoveries as the natural result of the development of reason, to enlighten the human mind upon these truths so long since given by Revelation, and yet not perceived by the darkened mind of man?

Since God has endowed human beings with faculties, and their exercise made imperative by the conditions and environments of life, and since Jesus said the Kingdom is within, can there be any doubt that the faculties and their resultant activities, as we see them manifested in the world, have definite place in Christ's kingdom?

What place, then, has art, or commerce, or science, or wealth; what place has the home, family and marriage, what distinctive place has woman, what, in fact, has any and every possible legitimate interest of society to do with Christ's Kingdom, and how must it affect the governments of the world?

The answer of science to these questions assures me that the Bible is a pre-scientific book, and that it holds vastly more for the enrichment of the human mind, and development of the soul and character, as well as disclosing the final destiny of the earth, and its inhabitants, than the most reverent and enthusiastic Bible lover has imagined or believed.

For those who love and believe in Christ as the Saviour of the world, a sincere and earnest study of these histories and prophetic facts, a new and clearer light will dawn, showing how true it is that He will, indeed, be "Kings of Kings and Lord of Lords" in the new and coming age, when science, the Logos of Revelation shall have declared the way.

"That which hath been is now, and that which is to be hath already been; and God requireth that which is past."—Eccl. 3:15.

*"The past has a claim upon us for just and conscientious appreciation. It is as wicked as it is vain to attempt to sever the ties which bind us to the old world and make the civilization of elder days an important element in our own, and as every vice sooner or later brings its own punishment, the people which shuts its eyes wilfully to the teachings of history will sooner or later find that even in its hardest struggles it has been treading a path in which almost all the danger had been revealed long before."

*From the revision of Dr. Smith's History of Greece, by Geo. W. Greene, A.M., historian.

THE RENAISSANCE OF ISRAEL

or

THE COMING SOCIAL ORDER

The great social and political upheaval of the last half century presents in some respects a strange anomaly. Here is a Christian nation, a Bible reading people, who believe that God has spoken to the world in this book, and yet seem not to know or to believe that it contains anything that bears upon, or can be used as a practical guide through the mazes of modern reform. It is apparently not believed that the Bible contains any intimation of what a true order of civilization should be. To speak of God, or Jesus, or the Bible in relation to questions of government or political life and conduct, immediately stamps one as an old-fashioned sentimentalist or a religious bigot, with too little practical sense and too little knowledge of the needs and requirements of modern times to wield any influence.

The thought of Jehovah as an active, intelligent Being, with direct personal interest in the political or governmental life of the nations of the Earth, seems to have faded from the human mind. To the ordinary conception, He sits enthroned in far-off glory, no longer needed by the sharp and brilliant minds who guide our modern ships of state.

Even the Christ, to whom is accorded the divine honors once believed to belong to Jehovah alone,

has no recognized or recognizable influence upon the spirit or methods of our modern institutions, nor is, indeed, permitted to be acknowledged in our public schools.

It has become the fashion among certain classes of so-called reformers to decry the Bible as an old-fashioned, practically obsolete book, quite out of touch with the civilizations of our day. "We have gone quite beyond it," they say. "It ought to be put away reverently, as one treasures a relic of by-gone times—it has served its purpose, and so let it rest." But so say not we, so has not Science said, and so has not the spirit of Jehovah said, whose living fulfilled and unfulfilled words are in this ancient Book of history and prophecy.

In the organization of the American nation this book was held to be the basis of the new civilization.

In the Bible is the history of a great people, whose law and order of national life were given them from the mouth of Jehovah to Moses.

This is an accepted truth among all Christian nations. Is it not then consistent in us to study the system of social order begun by this people under such sublime conditions? For although apparently a failure through their captivity and disintegration as a nation, the restoration and re-establishment of Israel, as a nation of twelve tribes, was continually prophesied by Israel's teachers and statesmen. These prophecies were not the maunderings of unbalanced minds, nor were they a "narrow Jewish conception," a term we often hear, which shows the meagerness of knowledge of the book criticised, a lack of sympathy with its spirit, without which true judgment can never be rendered in any case, and an utter inability

to conceive the scientific principles which, working toward social order and its harmonies, produced this twelve-tribed nation, and must again restore, or reproduce a nation based on these principles of order. When we come to examine this book under the light of scientific discovery and illuminated research, we find a mine of buried truth of practical value today. The search-light of the Spirit is thrown upon these pages so long neglected and unstudied in harmony with the idea of the writers. Hidden treasures are being brought forth by those who have become imbued with desire to understand the purposes of God as expressed in this book. The world's knowledge is being enriched with a new insight into the purposes which are being manifested in the development of history.

Edward Hine, of England, spent many years in tracing the prophecies of the Bible, and in comparing the results of his studies with secular history. He discovered to his astonishment and delight that captive Israel who had through so many centuries been called the "lost tribes" and about whom strange and fantastic theories had been woven, had wandered through Europe, scattered to the north countries, left traces of their passage in every land where they had traversed or settled, and finally portions of them had moved on Brittany, fought with the original races, and also with the Angles and Romans, who had invaded that country, and after centuries of war, drove out the Romans and established peace. They then affiliated with, and by sheer force of character dominated the Angles, and by mixture with them, became the Anglo-Saxon race.

Mr. Hine traced 47 of these identifications of the

Saxons with the lost tribes of Israel, and has constructed a very elaborate theory upon them of fascinating interest. Although one may not at all points agree with him in his theories, the world is indebted to him for his valuable work of investigation and discovery, which has thrown a new light upon human history and what is of equal, if not greater importance, thrown a new light upon the prophecies of the Bible, proving that the intelligent being who communicated these fore-tellings through human instrumentality, fore-knew the process of development through which the race must pass to reach its fullest perfection and He also knew *why* the tribal system was important to an orderly development of national life and national economy.

Mr. Hine did not see what this meant to the world beyond the fact that it was a fulfillment of prophecy, but it is none the less valuable to us for all that, and was needed to give added light to later discoveries. In the hurrying events of this time related works touch each other closely, often with no consciousness of their relation. So, soon after reading this book another book was written which clarified the whole subject, and showed upon a basis of scientific discovery *the reason for the existence of this twelve-tribed nation, and the place it has filled and must continue to fill in the unfolding destiny of nations.*

This book, entitled the "Book of Life", because it contains a series of scientific discoveries solving many problems of human life and destiny, which have been at once the hope and despair of the ages, was written by Dr. Alesha Sivartha, to set forth these discoveries, destined, to take rank among the most important scientific achievements of this age. For

here we not only find the key to human destiny, but to the histories and prophecies of the Bible.

Science has lifted the veil covering all nations, and shows us one unceasing purpose running through the history of the race of man, no less than through the great universal laws of nature.

One is sure to be struck with the idea and purpose manifested in the history of Israel, when the mind stands where it can scan the future as well as the past, in the light of scientific knowledge and discovery, to find that all the developments of human history, centralized in and clustering around the history of Israel, has tended toward a perfect social system in which all the powers of mind and soul shall find expression in the life of society, and which shall include and federate all the nations of the earth upon one common center, under the name and banner of Israel, in the hand of the Saxon!

This center, the pivot of international unity, will be Palestine, the land of sacred memories, because the most unique events of history have transpired there, and because it actually is the geographical center of the earth, the natural center of unity for all the inhabitants of the earth.

While we must assume that Biblical history is more or less familiar to all, we are yet aware that up to this time small attention has been paid to some of its central facts, not realizing their relationship to present events, or to the future of humanity. It is my endeavor to show how directly the line has been traced to us, and what bearing it all has upon our political, social, and religious development. One need not apologize for quoting with great freedom from the unrealized portions of the Book.

Beginning with Abram, who descended from Shem, one of the sons of Noah, in the ninth generation after the flood, is the real beginning of Israelitish history, although from Eber, the great grandson of Shem, came the title Hebrew, by which the Jewish people are distinguished to this day.

The Hebrews may be said to be of the dynasty of Shem, who was Melchizedek, king of Salem. He was still living in the time of Abram. The Bible tells us that Abram was born in "Ur of Chaldees" in Chaldea, on the eastern side of the Syrian desert, and on the banks of the river Euphrates, probably about 1000 miles from Canaan in a direct line.

The Bible record says, (Genesis 12) "Now Yehovah said to Abram, 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee, and I will bless thee, and make thy name great, and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee, and in thee shall all the families of the earth be blessed.' "

So we see that the promise to Abram was as broad as the world!

Here, when the world was newly born from the flood, came this voice to this man already 75 years of age, Abram, who with his wife Sarah, and Lot his brother's son, departed in obedience thereto, to go into the land of Canaan.

"And Yehovah appeared to Abram and said: 'Unto thy seed will I give this land.' " The record tells us in the beginning of the narrative that "Yehovah said", leaving us with the inference that there was an invisible person who spoke. But now it says Yehovah appeared to him. We have no other way

of interpreting this but that he was visible while uttering the promise.

From all the accounts it is clearly evident that a spiritual Being having personal form similar to man, but with greater power and wisdom which commanded obedience, appeared to many of the ancients and spoke to them in their own language.

"Again Yehovah said to Abram after he and his nephew Lot had separated, 'Lift up now thine eyes and look from the place where thou art, northward and southward, and westward: for the land which thou seest to thee will I give it, and to thy seed forever, and I will make thy seed as the dust of the earth .... and in thy seed shall all the nations of the earth be blessed.' " Genesis 17, says: "And when Abram was 99 years old Yehovah appeared to Abram and said unto him: 'I am Almighty God. Walk before me and be thou perfect. .... As for me behold my covenant is with thee, and thou shalt be a father of nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of nations have I made thee.' " Genesis 17:19. "And God said 'Sarah thy wife shall bear thee a son and thou shalt call his name Isaac, and I will establish my covenant with him for an everlasting covenant, and his seed after him .... for in Issac shall thy seed be called.' "

The history of Abram is replete with these instances of the personal visitations of a Being who bears the name Yehovah, and who came with covenants and promises which were for the well being of all the nations of the earth.

According to promise Isaac was born,—he of whom Yehovah said "in Isaac shall thy seed be called."

Remember this, for a people strong in the earth today, and continually growing in strength and power, (the Saxons—Isaac's sons) bear this name.

We hope a new inspiration will lead all to read and ponder this wonderful history as never before, since we can only touch upon related points in this chapter. To Isaac was repeated the covenants which God gave Abram. Isaac had two sons, Jacob and Esau. But through Jacob was the line to descend. (Genesis 27:23.) "And he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven, and behold the angels of God ascending and descending upon it. And behold Yehovah stood above it and said, 'I am Yehovah God of Abram thy father, and the God of Issac; the land whereon thou liest to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north and to the south, and in thy seed shall all the families of the earth be blessed! And behold I am with thee and will keep thee in all places whither thou goest, and will bring thee again to this land, for I will not leave thee until I have done that I have spoken to thee of.' And Jacob awaked and said 'Surely Yehovah is in this place, and I knew it not.' "

Again and again were these wonderful experiences repeated, culminating in the one in which God announced the change of name from Jacob to Israel, adding this remarkable promise and covenant, "A nation, and a company of nations shall be of thee, and kings shall come out of thy loins, and the land which I gave Abraham and Isaac, to thee will I give it and thy seed after thee will I give the land."

It is evident that this Being was proposing to es-

tablish his purposes among the nations of the earth. We do not wish to be understood as saying that God did not emphasize the principles of personal conduct. This we know he did, for all the law and commandments bear testamentary evidence thereof.

The character of a nation must always rest upon the character of its individual members. But this law was given to the nation and was its sign and seal of nationality; a nation through whom God's Kingdom, as the true order of society was to be manifested. If we follow the history of Jacob, now to be known as Israel, of his twelve sons, Reuben, Simeon, Levi, Judah, Dan, Napthali, Gad, Asher, Issachar, Zebulon, Joseph and Benjamin, down to the time of Moses, not a scattered chapter here and there, but consecutively, we shall find it more fascinating than a novel. We shall then understand that God was preparing a nation for a special work in the world. This was no less than that of introducing upon the earth the order of the heavens, and its principles of both personal and national life.

From among the nations He had chosen this insignificant horde of people, the Israelites, little more than barbarians, Egyptian slaves for centuries, to lead in the development of his purpose. He saw in them the germs of traits and qualities of higher spiritual and intellectual life than other nations then possessed. He saw this poor enslaved people were capable of higher and broader concepts which would make them more readily understand Him.

Beside this it is quite evident that still another cause for this lay in the fact that the twelve tribes each possessed distinctive characteristics which made of them a cosmopolitan nation, an all-around people

as we say, having similarities with all other people, which would enable them to develop every capability and faculty of the mind as manifested in all that human society has yet achieved.

According to the scientific discoveries found in the "Book of Life," the mind has twelve distinguishing traits, or groups of faculties, one or more of which groups are dominant in an individual, or class of individuals.

The twelve tribes were composed of twelve classes, or twelve varieties of people, in each one of whom certain groups of faculties, or characteristics were dominant, so that as each one of the twelve was distinguished from the others in this way, the twelve included the complete whole. Each tribe, being intended to perform certain functions peculiar to each tribe, was needed in their national life, to carry on the various classes of interests, by forming the twelve great general departments of government into a system through which the life of the people could be perfectly united *by uniting* ALL *their interests,* in one common system.

Let us remember the Egyptian bondage of Israel, and the exodus in which Moses led them through the wilderness and across the Red Sea, and how he delivered the law which he received in Sinai during the forty days he was with Yehovah, when he "descended upon it in fire." Ex. 19:18.

But we want to emphasize and quote this one point. Ex. 19:3. "When Moses went up unto God, Yehovah called him out of the mountain, saying, 'Thus shalt thou say to the house of Israel. . . . . Now, therefore, if ye will obey my voice indeed then ye shall be a peculiar treasure unto me, above all

people..... And ye shall be unto me a *kingdom of priests* and a *holy nation.*' "

This necessity for obedience, and the disastrous consequences of disobedience, was portrayed by all Yehovah's prophets, but they all, in one voice, unite in proclaiming the future restoration of Israel, with her twelve tribes, and the rebuilding of Jerusalem "upon her own heap."

In as few words as possible, let us summarize some of the salient points of her history.

Moses led the people from Egyptian bondage and gave them a law which he received from Yehovah, in Mt. Sinai, under demonstrations of spiritual power, witnessed by all the people, such as has never been experienced in any other age by any other people.

From the time of Moses, for several hundred years, until the time of Saul, there were *judges* who ruled over Israel. They were in communication with and instructed by Yehovah, who was their King during all this period.

The entire nation had covenanted with him to accept him as their King. The ruler of the universe had become the acknowledged ruler of Israel.

His government, if based upon fundamental principles, as will be readily acknowledged by all students of the Mosaic law, and strictly obeyed, must necessarily, in the nature of things, make of them the greatest nation on earth.

But they wearied of this Heavenly and invisible King, and desired to copy the manners and customs of other nations, and desired, like other nations, a visible king, with accompanying pomp and splendor.

This was a virtual rejection of Yehovah as king; but they did not at once forsake him, they tried to

satisfy their conscience by *substituting worship for obedience.* The religious world has ever followed their example. It is a grievous fault, well nigh fatal in its results to humanity.

Yehovah had asked obedience and love, not worship. He was striving to prove through them the beauty and practical value of righteousness and love, instead of hate and selfishness.

These would have quickly elevated them to their high destiny. The centuries have witnessed the results of their foolish choice.

Saul was their first king. God gave him in answer to their demands, but his failure is recorded because he trusted a familiar spirit instead of the infallible guide whom they had respected.

With the second king, David, Yehovah made a covenant. It is recorded in 2nd Chron. 13-5. "Ought yet not to know that Yehovah, God of Israel, gave the kingdom over Israel to David forever, even to him and to his sons, by a *covenant of salt.*"

The covenant of salt was the covenant prescribed in the law. This covenant was of the most solemn and binding character. This "*covenant of salt*" has *never been abrogated. It still stands.*

However broken and distorted Israelitish history afterward appeared, this must not be forgotten.

And God provided that it should not be forgotten. For hundreds of years after we still find his prophets repeating this covenant with David.

We first find in Isaiah the great prophecy which is always quoted as referring to Christ. It says: "For unto us a child is born. Unto us a son is given. And the *government shall be upon his shoulders.* And his name shall be called Wonderful,

Counsellor, The Mighty God (or *Strongman,* as later translators more correctly give it), Everlasting Father, The Prince of Peace. Of the increase of his *government,* and of peace *there shall be no end upon the throne of David,* and upon his kingdom, to establish it, and uphold it with *judgment* and righteousness from henceforth even forever. The zeal of Yehovah of Hosts shall perform this."

Jeremiah (33-25) says: "This saith Yehovah: 'If my covenant be not with the day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob, and David my servant, so that I will not take of his seed to be rulers over the seed of Abraham, Isaac and Jacob: For *I will cause their captivity to return* and have mercy on them.' "

Still later, Ezekiel, more than 400 years after David's death, tells us that Yehovah, speaking of and promising the return and reunion of Israel, says: "And *David,* my servant, shall be king over them; and they shall all have one shepherd. . . . . And *my servant, David,* shall be their prince forever."

We must ignore, deny, or accept this as a true, but still at least only partially fulfilled prophecy. Since, if the destiny of Israel is to be co-existent with the earth, as Yehovah has promised, it will require the developments of ages to complete it. To again quote Isaiah: "For as the new heavens and the new earth remain before me, saith Yehovah, *so shall your seed and your name remain.*"

Israel is still in the process of development, until she shall learn to know, understand and *prove* the law of obedience, not as a matter of personal authority, but as the *prime necessity of life.* She must

also learn the law of human unity, which is assured under the tribal system.

In the light of scientific investigation we now find this to be the natural system of social order in which all races of the earth shall be united in one organic whole, and this is to be the order of the Kingdom of God, of the Kingdom of David, of the Kingdom of Christ. These are all synonymous terms and all refer to the system which the rapidly developing conditions of our day point toward as the only solution of the problems of this remarkable and significant age. The whole earth groans and is in travail until the spiritual birth of nations shall open in all men the consciousness of their relation to the eternal order which hastes not nor ceases until not only the earth, but all parts of the universe shall have become consciously in unison with each other, and with Yehovah, who is the Supreme center of all systems.

Now, we turn back to facts which will help make the line of progress and development clear.

Let us examine the matter with care and interest, for it is big with the destiny of the human race.

After David's death, his son Solomon succeeded him in the kingdom. He, the wisest of all men, became a tyrannical and sensual despot. This laid the foundation for the rupture of the Kingdom of Israel, which befel in the time of his son, Rehoboam, who was more despotic than his father. So that from then Israel was no longer united, but became a warring people.

We find in 1st Kings, in the eleventh and twelfth chapters, that the Israelitish nation divided into two

parts during the reign of Solomon's son. The tribes of Judah and Benjamin alone remained to the house of David and Solomon. They became, or were called, the "House of Judah," the progenitors of the people whom we know as Jews.

The ten revolting tribes formed themselves into a nation, under Jereboam.

The story of how Jereboam became head of the new nation is told in this wise (1 Kings 11): "And the man Jereboam was a mighty man of valour: And Solomon seeing the young man, that he was industrious, made him ruler over all the charge of the house of Joseph. And it came to pass that when Jereboam went out of Jerusalem, that the prophet Ahijah found him in the way. And he had clad himself with a new garment. And they two were alone in the field. And Ahijah caught the new garment that was on him, and rent it in twelve pieces, and said to Jereboam, take the ten pieces; For thus saith Yehovah, the God of Israel, 'Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee (but he shall have one tribe for my servant David's sake).' "

" 'Because that they have forsaken me, and worshipped Ashtoreth, the goddess of the Zidonians, Chemosh, the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in my eyes, and to keep my statutes and judgments, as did David his father. . . .' "

" 'But I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes . . . .' "

" 'And it shall be, if thou wilt hearken unto all

that I command thee, and wilt walk in my ways, to keep my statutes and my commandments . . . . that I will be with thee, and build thee a sure house, ... and will give Israel unto thee.' "

These ten tribes under Jereboam were called the "House of Israel," but they were also called "Ephraim" because the half tribe of Ephraim led in the revolt.

These two nations warred continually during the few hundred years they lived in the same country.

Notwithstanding the counsel of Yehovah to Jereboam, when he made him head of this nation, his people, the "House of Israel," or Ephraim, soon discarded entirely the law and worship of Yehovah and became idolatrous.

This led finally to their captivity by the Assyrians, and placed them in "Haleh and Habor, by the river of Gozan, and in the cities of the Medes," that is, in Media. From this captivity they *apparently* never returned.

These are the "lost tribes of Israel" of whom we have always heard. About 134 years after the captivity of the ten tribes, Judah, who had mixed idolatry with the worship of Yehovah, was also captured by the king of Babylon. For Yehovah said, "I will remove Judah out of my sight as I have removed Israel, and will cast off this city, which I have chosen, and of which I said, 'My name shall be there.' "

This threat, which was followed by the 70 years of captivity of the Jews, has produced a stronger effect on the minds of Bible students, apparently, than all the prophecies of their national restoration made hundreds of years after this event. And the

return of the Jews seems, to the casual thought, to have covered all that is to be expected in favor of Israel.

Certainly blindness has happened in part to Israel, in the covering from their minds the glorious promises and prophecies concerning that nation!

Having traced points in their history which show, in part, the central facts of the disruption of their primal unity, and their division into two nations, we will quote from the thirty-seventh chapter of Ezekiel, to show what we are to expect. First, because Yehovah, whom we believe in as the fountain of truth, promised it, and because it has not yet transpired; and, second, because of underlying principles at work which are destined to re-create such a nation, and further than that, to create a universal order, based upon the structural principles involved in the twelve-tribed system.

Let us carefully read from Ezekiel: "The *word of Yehovah* came again unto me saying, 'Moreover, thou son of man, take thee one stick, and write upon it for Judah, and for the children of Israel, his companions; then take another stick and write upon it for Joseph, the stick of Ephraim and for all the house of Israel, his companions: And join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people speak unto thee, saying, Wilt thou not show what thou meanest by these things?' Say unto them, 'Thus saith the Lord God: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel, his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in

mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation upon the mountains of Israel; and one king shall be king to them all and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. . . . . And David, my servant, shall be king over them; they shall also walk in my judgments and observe my statutes, and do them. . . . . And my servant David shall be their prince forever.' "

This prophecy is the equivalent of all the other prophets here given, except the further description of the city of Jerusalem given by both Ezekiel, in the old Testament, and John the Revelator in the New Testament.

This historical and prophetical fact having been established, we may now begin to look for the "lost tribes," and from my intimation in the beginning of this paper, they are no longer "lost," but we may think of *ourselves* as belonging to, or being *lineal* descendants of that remarkable people.

In fact we are a nation of Israelites!

The Jewish *Chronicle,* in its issue of May 2nd, 1890, writing on the subject of the "Ten Tribes," said: "The fate of the lost ten tribes is a mystery which has a peculiar fascination for some minds. While not a link is missing of the historical chain, so far as the remnants of the House of Judah is concerned, the Israelites who were subjugated by the Assyrian power, disappear from the page of history

as suddenly and completely as though the land of their captivity had swallowed them up. Beyond some vague reference to them in a passage of Josephus, no mention is made by any authentic writer of their surviving the destruction of their nationality. There has always been, however, an unwillingness to admit that a fate which had befallen so many nations has overtaken the ten tribes. Why should they have been less tenacious of their life than their brethren of Judah? Nay, the scriptures speak of a future restoration of Israel which is clearly to include both Judah and Ephraim. The problem then is reduced to its simplest form. The ten tribes are certainly in existence. All that has to be done is to discover which people represent them."

This discovery has been undoubtedly made. The Saxon is Israel!

Mr. Hine, earlier mentioned, is only one of many who have followed the same line of research, and and who have all formed the same conclusions that the Anglo-Saxon, or to trace them to their source, the Saxons, from whom they sprang are descendants of Israel.

One of the most interesting points of proof is that the word, or term, Saxon came, undoubtedly, from the phrase, "Isaac's Sons," as Yehovah said, "In Isaac shall thy seed be called." We can see how natural and easy the steps in process of time from *Isaac's Sons* to *Saxons*.

The preservation of this name, as the name of a people, is certainly very remarkable and coincident, and for me conclusive evidence, when accompanied, as it is, with other evidences even greater than this. Edward Hine says: "We call into requisi-

tion the services of our own historian, Sharon Turner, with the remark that it is not so much upon Sharon Turner that we rely, as upon his research. 'We rest,' he says, 'upon his quotations from the classic historians; upon Homer, Straton, Heroditus, etc.' 'Prove from history that *our* ancestors came from the quarter where Israel was last heard of, and we obtain a great advantage, at the very outset.' ''

Who were the ancestors of the Anglo-Saxons? Sharon Turner says, in his Anglo-Saxons (Vol. 1: 93, 102), speaking of the second, or Teutonic stock of European population: "It is peculiarly interesting to us, because from its branches not only our own immediate ancestors, but also those of the most celebrated nations of modern Europe have unquestionably descended. The Anglo-Saxons, Lowland Scotch, Normans, Danes, Belgians, Lombards and Franks have *all* sprung from that great fountain of the human race which we have distinguished by the terms Scythian, German or Gothic.' '' (Scythian is *said to be* only another form of the word Saxon.)*

The captivity of Israel took place 725 B. C., about the eighth century before Christ, as we have quoted from the Bible that the Assyrians, after taking Israel captive, put them into the "cities of the Medes," that is, in Media. Sharon Turner tells us that according to Heroditus our ancestors first made their appearance in Media in the seventh century B. C. But, according to Homer, it was the eighth century B. C.

According to Homer, the first appearance of our British ancestry in Media was at the exact time of

*Rev. J. A. Giles of Oxford, "History of the Britons from the earliest period to the invasion of the Saxons."

the Assyrian captivity of Israel. This is at least a startling and significant coincidence, if nothing more.

Sharon Turner proves that Media was not the *cradle* of the Israelitish race, but that this people —the Saxons—*appeared* there; they came there from some other country.

But Edward Hine shows, that in the sense of their tribeship, Palestine was their cradle.

Mr. Hine has traced forty-seven of these identifications, and has constructed a very elaborate theory upon it.

We see in these facts signs which point the way toward the fulfillment of the prophecies of Israel, as the nation, or people, who are to complete the establishment of God's Kingdom on the earth *among all nations.*

She is simply the instrument best suited to the accomplishment of this purpose in God's hands.

In passing from the Old Testament to the New Testament in search of evidences which connect them, we shall be interested to find the same trend throughout this collection of sacred writings.

At the time of the birth of Jesus wise men came from the east to Jerusalem, saying: "Where is He that is born King of the Jews? For we have seen His star in the east, and are come to worship Him." These wise men were what were called "illuminati;" that is, of illuminated mind, or having spiritual discernment. They understood also, by astronomical and astrological signs that the One who had been so long foretold as the coming King of Israel had appeared in Bethlehem of Judea, in accordance with the old prophecy.

Herod certainly believed these things, and he knew, or believed, that should this child live his throne would be in danger.

But neither Herod nor the Jews understood the significance of the rule of Jesus, and we may be allowed to say that to this day it has only been dimly apprehended, notwithstanding his enunciation of the primary principles of His kingdom, in His sermon on the mount, and by His calling His twelve apostles to Him, whom He sent to the "lost sheep of the House of Israel," commanding them not to go into the ways of the Gentiles, nor into any city of the Samaritans, "but go rather to the *lost sheep* of the *House of Israel,*" "and as ye go," said He, "preach, saying the kingdom of heaven is at hand."

Who were meant by the "lost sheep of the House of Israel" can be readily seen in the light of Biblical history and modern research.

They were their own people, the "lost tribes" who were to be gathered and instructed in the principles of the kingdom, to the end that this people, as a nation, should exemplify the beauty of righteousness, in regenerate or spiritual life, in the conduct and order of the nation.

On one of the feast days many people "took branches and went forth to meet him, and cried, Hosanna, blessed is the *King of Israel* that cometh in the name of the Lord." John 12. Also, in the history of the Acts of the Apostles, it is related that "when they were come together they asked him saying, 'Lord wilt thou at this time restore again the Kingdom of Israel?' "

(Matt. 19.) When his disciples were questioning him, near the close of his ministry, they said: "We

have forsaken all and followed thee; what shall we have therefor? And Jesus said: "Ye that have followed me in the regeneration, when the son of man shall sit in the throne of his glory, *ye, also, shall sit upon twelve thrones, judging the twelve tribes of Israel.*"

In still another conversation, which Luke relates, he said: "Ye are they which have continued with me in my temptations, and I appoint unto you a kingdom, as my father hath appointed me, that ye may eat and drink at my table, in my kingdom, and sit upon thrones, judging the twelve tribes of Israel."

There can be no possible doubt that he was referring to a kingdom which He expected in another age, or time, to establish on this earth, and that it was to be a continuation, or restoration of the twelve-tribed nation of Israel.

All His conversations and teachings indicated that fact, and when He disappeared from earth He left the promise that He would return to earth.

Being sent by his Father, who is also Our Father, the Kingly Yehovah, and in communcation with Him, He was trying to carry out His plans for the redemption of the planet upon which we live, in establishing not only the principles of personal and national righteousness, but *national order,* as well, which the twelve tribes represented, for since "order is heaven's first law," social order must be the concern of heaven.

Among all the histories of the world we find runing this thread, the preservation of order. Even the conflicts have had this in view. Notwithstanding the selfishness of man, the nations have been com-

pelled, by the law of being, to strive toward peaceful order.

In looking over the face of the world, at the present time, in this light we find some very interesting facts.

If the British nations, being of Saxon origin, are Israel distinctively, then Queen Victoria, and her descendants are descendants of King David, the covenant king of Israel. They, then, in themselves fulfilled so much of ancient prophecy, and show its truth in the events of history and in the progress of the race. Victoria was the mother, or grand-mother, of rulers among the great European nations. The Empress Victoria, widow of Frederick of Germany, was her daughter; William, the present emperor of Germany is her grand-son; the Czarina of Russia is her grand-daughter.

The lamented Queen Louise of Denmark, who died September 30, 1898, the mother of King George of Greece, springing from the same Saxon source, was called "The mother-in-law of Europe," having furnished so many princes and princesses for the European courts. She was the grand-mother of the Czar Alexander of Russia, so both heads of the great Russian empire are Israelites. Sweden and Norway, in fact all the Scandinavian races are of Israelitish origin, being descendents of the tribe of Dan. We make this assertion as being in harmony with all we have been able to gather from secular historians.

For centuries there have existed a people in China who claim to be Israelitish, and who keep the Mosaic law, and observe its rites and practices to this day.

In Persia, and in Beloochistan, are tribes who

always preserve their distinct identity. A tribe calling themselves Gadites (of the tribe of Gad), returned in a body to Palestine about the year 1881, saying they were told by the voice of the spirit that the coming of their Messiah was at hand.

Let us now glance at the future and look with new eyes upon the Revelation of John, which tells us in the closing book of the Bible of the great things which lie at the end of the ages—in fact englobed within the approaching age. For in the time immediately at hand there will be manifested greater things—which God says he has prepared—than has entered into the human mind to conceive. Out of the strange and wonderful foretellings, we may select points which show the continuity of Israel and her tribes.

Rev., 7th chapter: "After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth." . . . . "And I saw another angel ascend from the sunrising, having the seal of the living God, and he cried with a great voice to the four angels, to whom it was given to hurt the earth and the sea, saying: 'Hurt not the earth, neither the sea, nor the trees, 'till we have sealed the servants of our God in their foreheads.' "

"And I heard the number of them which were sealed, a hundred and forty and four thousand, sealed out of every tribe of Israel.

"Of the tribe of Judah were sealed 12,000.

"Of the tribe of Reuben were sealed 12,000.

"Of the tribe of Gad were sealed 12,000.

"Of the tribe of Asher were sealed 12,000.

"Of the tribe of Napthali were sealed 12,000.

"Of the tribe of Manassah were sealed 12,000.

"Of the tribe of Simeon were sealed 12,000.
"Of the tribe of Levi were sealed 12,000.
"Of the tribe of Issachar were sealed 12,000.
"Of the tribe of Zebulon were sealed 12,000.
"Of the tribe of Joseph were sealed 12,000.
"Of the tribe of Benjamin were sealed 12,000.

"After these things I saw and beheld a great multitude which no man could number, out of every nation, and of all tribes, and tongues standing before the throne and before the Lamb arrayed in white robes, and palms in their hands.' "

Rev. 21:9: "And then came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, 'come hither, I will show thee the bride, the Lamb's wife,' and he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God; and her light was like unto a stone most precious, as it were a Jasper stone, clear as crystal, having a wall great and high, having twelve gates, and at the twelve gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. On the east, three gates; on the north, three gates; on the south, three gates; and on the west three gates.' "

This has always been interpreted to mean heaven, which we are to reach when we die.

True, most true, that the pattern does exist in the eternal heavens. Here is the law of eternal and universal order existing there. But it comes out of heaven to the earth, and is to be manifested here. This is the prophecy of the Bible. It is the law of human development.

The earth itself is undergoing the process of transformation. The new earth of prophecy which science is constantly demonstrating to us will become the abode of a higher race of beings, such as we may well believe those will be who survive the "great tribulation" toward which the anxious thought of the world is ever turning under the name of the "Great Eastern Question."

To those who study the process of race development, this prophecy of universal tribulation appears to be inevitable at the climax of the ages; the struggle between good and evil then reaches its greatest cumulative force.

The battle waxes more fierce; the nations and people of the earth are engaged in one common question of dispute, and it becomes a race struggle between good and evil.

What shall be the end? One of two things. The end will be the triumph of evil as the supreme conquering power, and the consequent destruction of the true life of the planet or it will be the triumph of good through the organized unity of the nations of the earth, with the high purpose of establishing righteousness in governmental, as well as the personal life of the world.

This is the choice to be made. *The world must organize its good, or be destroyed by its evil!*

Who shall doubt that goodness, righteousness and harmonious social order shall win in the great struggle?

In these ancient prophecies we are shown the denouement.

Israel, with her twelve tribes, including Judah,

shall re-establish her national order and build her cities upon the same ideals, plan and principles.

To summarize: We must certainly form the natural conclusion that so much stress would not have been laid upon the establishment of this tribal nation, and upon its restoration after its old order, were there not some basic reasons existing in the mind of Yehovah, and in the nature of man also, which in its full development, will find expression through this race of people in the highest form of national life, or in other words, in the world's order.

This is something more than a deduction of science, for the discoveries of the laws of the human mind, and its organic plan of structure,* justify us in making the positive assertion that ancient Israel had this natural and profound reason for her existence, and for her mission as the leading governmental force, furnishing the basis in her tribal system for a true social order.

The developments of the last few years—and, notably, since the Spanish-American war—have disclosed more fully than ever the fact that the Saxons, led by the Anglo-Saxons, are the "coming race," and their mission as the greatest civilizing force is being demonstrated beyond cavil.

It is interesting to note the continual increase and spread of Saxon power and influence in the developments of today.

The romantic marriage of the Saxon Ena, niece of King Edward VII, to the Spanish king, Alfonso, and her crowning, with the name of her illustrious Saxon grandmother, Queen Victoria, tells us the story of the conquest of the Spanish by the Saxon, through the

*See Book of Life by Sivartha.

power of that mighty conqueror, Love, through whose potency the whole world will some day be united—the Saxon leading to these divine heights.

Among all nations the Saxon may be said to show the keenest perception of the beauty of national righteousness, and a deeper spiritual consciousness in individual experience as related to character and the highest ideals of love and its mission.

Even with the spectacle of the recent unjustifiable wars in the Philippines, in the Transvaal, and the eastern imbroglio, we may still note that the statesmen claim that they *are wars of ideas*, and made in the interest of advance in civilization, instead of purely selfish conquest, however untrue it may be in fact.

This is a tribute to the sentiment which crystalized into the Peace Congresses held at the Hague, which is the real evidence of the noble nature of the Saxon peoples, and originated with the Saxon Czar of Russia.

We may look confidently, then, to the Saxon race, in conjunction with Judah—the Jew—the fullness of whose mission in the future is yet to appear, as the prophetic race of destiny to fulfill the "desire of all nations."

They are Israel.

In the scientific system of order, which the Saxons are preparing to inaugurate, and surely will inaugurate during the Twentieth Century—the tribal system of old Israel—existing in those old days under the fostering care of Jehovah—will still, under His care, and in fulfillment of His ancient promises, be restored in harmony with the science of this century. It will be restored in harmony with an analy-

sis and classification of all the powers and the structure of the mind and their resultant expression in creating the world's activities, that give us twelve groups, exactly corresponding to the characteristics and functions of each of the twelve tribes. So that in organizing society according to this law, plan and method we shall form the governments of the world, according to the nature and needs of human beings, into "settled governments of just and old renown" (Tennyson). In the great outpouring of the spirit promised, the nations will be "born of the spirit" and recognize the divine nature of all our faculties and powers, and their direct inheritance from God, which makes Him our father in truth and deed. Then, with reverent rejoicings, we will seek to create governments and institutions according to His plan and purposes. So shall the "kingdoms of this world become the kingdoms of our Lord and His Christ."

Some day—some golden day, which may be NOW, these facts must win a general recognition of the principles of Christ's kingdom on this earth, which will hasten His rule and influence In the national and governmental life of the world, as well as in the sweetness of individual experiences.

"This is that divine event to which the whole creation moves."—Tennyson.

It is the culmination of human development in the institutions of society!

It is Yehovah's Kingdom!

It is David's Kingdom!

It is the Kingdom of Israel!

It is the Kingdom of Christ!

It is Israel's Ancient Order!

It is the coming Social Order among all nations!

"That which hath been is now; and that which is to be hath already been, and God requireth that which is past."

EPILOGUE

When we have finished this examination of the Bible history and prophecy under the light of modern science, we are compelled to decide that this ancient book, which through the centuries has been accepted as the word of God, is either a book of exaggerated and fantastic imaginings, stultifying the human intellect with weird and unreal dreams, exciting hopes in the human heart never to be fulfilled, or that, as this book relates, Jehovah was an actual, intelligent, wise, good, loving, just Being, who not only created this earth and the human beings upon it to satisfy His creative nature, but that he had purpose, plan, design; that the ultimate of this is to be manifested in perfected social and governmental institutions, all obeying laws of harmony and order like the original types at the great center of the universes. All this is based on twelve fundamental powers of the mind—the exact image of the divine creative mind in all its possible modes of expression, specially and notably manifested in the twelve tribes of ancient Israel as a historic and prophetic nation, the magnificence of whose destiny is prefigured in the New Jerusalem of the Revelator:

"I have declared the former things from the beginning; . . . . I have even from the beginning declared it to thee; before it came to pass I showed it thee; lest thou shouldst say, mine idol hath done this,' saith Jehovah."—Isaiah 48.

We must believe that He, this Being, knew and foretold all these things which science is now proving true to us, and that science by so doing becomes a part of the fulfillment of these prophecies, and points the way to their complete fulfillment, thus showing and vindicating the eternal kingship of Yehovah, the parent and leader of our race.

THE ESSENTIAL PRINCIPLES OF JUDAISM

In 1896 the Mayfair, Illinois, Woman's Club, undertook the study of the seven great Religions, of which Judaism was one, for the purpose of discovering their essential principles. Knowing my interest in Israelitish History and prophecies, they, regarding Judah as the only representative of that ancient nation, selected me to treat the subject of the Essential Principles of Judaism. It gave me great happiness, and still further stimulated my enquiry into the fundamentals of Judah's relation to Israel, and the reason for the prophecies of a final restoration and recombining of those two nations of Destiny. The studies we had already made in the scientific discoveries of Sivartha, published in his "Book of Life," and through various writers on the old prophecies, proved to us that in order to clearly understand Judaism in its essential principles it is necessary to go back to the history of ancient Israel and study her law and mode of organization, as well as her religious sentiments.

We may study Judaism from her writers and historians, and treat the subject to the credit of this most unique people, but inasmuch as the modern world considers Judah as the only representative of ancient Israel, and as the modern Jew himself seems to share this thought, the only way for us to do in considering the subject, is to replace Judah in her Tribal and National relations with Israel. We are

then studying the "Essential Principles of Israelism," and this is the only way we can get at the thing we seek. For Judah, since the last of her prophets, nearly 400 years B. C., has lost the essential features of her religion—Inspiration.

Judah, in common with her sister nation, the ten tribes of Israel, has apparently lost the means of direct communication with God and with spiritual Beings, and thus alone by itself, Judaism has become unfitted to be a universal religion. It is no longer the religion of Bible times. There is no longer a universal religion; there is no longer a religion in harmony with God's idea when He implanted Israel. But place Judah again in her tribal relations with Israel, and we restore Jehovah's great ideal and plan and also restore communication with Him. Alone, Judah is only a fragment; in her true relations with Israel she becomes an integral part of the nation, and so becomes not only a universal religion, but becomes a part of the leading nation of the world, according to the old prophecy and promise of God when He established Israel as a Holy Nation.

The *Essential Principles* of Israel are 12. Judah, apart from Israel, only represents three out of the 12, "Religion, only one out of the 12, is the responsive unity of all beings, and that unity includes three essential things, these are unity of thought, of feeling, or affection, and of conduct." With the enthusiasm created by sympathetic study of her history and prophecies, we have become jealous for the honor and dignity of Israel and feel that Judah would lose much that belongs to her as a member of Israel's body, by a separate consideration, or by ignoring her old relations as a part of the

12 Tribes. One must not ignore the truths found in the symbols of the twelve Tribes, in the breastplate with its 12 stones, and in the plan of the Holy City with its 12 gates and 12 foundations.

When we come to understand the truths that underlie all these symbols we shall wonder that a Bible reading people have been so long blind and neglectful of the history and prophecies of Israel. Losing sight of their significance, the relation between ancient Israel and the modern world have been almost entirely unrealized. We seem not to see or believe that their history or prophecies have any special bearing upon modern civilization, or that we need to enquire if we can learn anything in regard to the methods or principles given under the sublime and awful fires of Sinai which are worth our consideration when struggling with the great problems of social and national life of today. One of the most discouraging things to us is the strange apathy of Bible students upon this subject. It is as if they thought Jehovah had masqueraded before Israel for a few years or generations without reason or purpose, and then abandoned the Israelites to their own devices, leaving all His laws inoperative, His promises a mere mass of idle words, His declaration concerning His character and the unceasing glory of His name unbelievable nonsense, which could be regarded or disregarded without result; as if a complete overthrow of His Kingdom which Israel was to manifest, and the magnificent promises of national glory and righteousness, which should make them a blessing and a light to all the world, could only find its fulfillment in a small people, a bare remnant of two or three out of 12 Tribes; who, with all their greatness

of character and sublime heroism through centuries of persecution, do not fulfill the promise made to Israel of a great and wide ruling nation. There is, however, in existence, already, an extensive literature, having its growth in recent times, concerning the separation between Judah and Israel and the prophecies of her restoration. This separation took place in 976 B. C., not long after the government assumed the Kingly form.

When Rehoboam, Solomon's son, came to the throne, an opportunity arose by which he could retrieve his father's errors, but he proved himself even more oppressive than Solomon, with the inevitable result. Open rupture followed. It will be remembered that Israel was composed of 12 Tribes, and that when the division took place ten of the tribes revolted and formed a separate nation, leaving Judah and Benjamin alone, with a part (probably one third) of Levi with the house of Judah.

These associate tribes then became known as the "House of Judah" and the deathless, ubiquitous, vigorous, peculiar people, who after the Babylonish captivity became known by the title of "Jews" took a new and important place in the world, the results of which will be known and felt while the human race endures. But although they retained the law and worship of Jehovah, which the revolting ten tribes forsook, they do not include "All Israel," nor do they fulfill her destiny.

Judah, standing alone, isolated from her brethren, the ten tribes, does not manifest, nor can she, all that is involved in the united national life of Israel. For though public virtue and private virtue are synonymous, and although righteousness exalteth a

nation, and is its needful characteristic, neither virtue nor religion alone CONSTITUTE a nation. This we know. Nor does it determine the functions, duties or methods of national life. These just as truly rest in "Essential Principles" as those which relate to religion or to personal virtue. *It is as much a part of righteousness to determine the functions of a public official, as it is to fulfill them faithfully.* We might say more clearly, that there is some "essential principle" inherent in the human mind, and in the Divine Original Mind, that creates a great public need, requiring a department to crystalize it, and officers to represent and execute the will or satisfy the needs of the people in that special need.

Or more clearly still, perhaps, say that the mind itself, being an organism, has this department as it has for every other great human want or need. And this is true. THE MIND IS NOT A HOMOGENEOUS MASS OF INDEFINITE SOMETHINGNESS OR NOTHINGNESS. It is as truly an organism as the body is,—a living structure or living organism—each part performing its own function and having its own place in the mind in exact and orderly arrangement.

It is coming to be a well recognized fact that in certain parts or areas of the brain resides the specific kind of power or faculty, which manifests itself in specific ways, producing specific results.

It has long been known, for instance, that the mind has three primary divisions,—front, middle and back, or wisdom, love and will. The front brain being the seat of the intellect, the middle portion of the affections, and the back part the seat of the will. These are formative and "essential" principles of

the mind. No mind could be created or organized except upon this plan and upon these principles. As the mind is the foundation, or rather the producing cause of society, we are sure that whatever is, or whatever is done, it is the mind manifesting itself,—it is true whether it be today or in remotest times.

What we say must immediately seem a truism—and it is one—when we say that the whole plan of the mind with its faculties and powers must have been the result of the working of "essential principles" in its creation and organization. Now if a Being, such as we think of as God, or as the Bible represents Jehovah to be, who, having created man and woman after the Divine likeness and image, and had constructed the human body and brain—mind—just like the great Original, and finally after a long series of incidents, during which this marvellous Being made declarations and promises that this nation more distinctly than any other shall manifest the laws, method, plan and principles of the Divine Government, what must we think, or believe but that He acted in all He did according to absolutely "essential principles" in forming or creating the nation of Israel, and in emphasizing the tribal number and preserving their distinctions? How much He cared is also shown in His sending His prophets to utter anew during the generations, the certainty of the final accomplishment of His unchanging purpose to restore or re-create this 12 tribed nation.

We can only reach the conclusion, which the wonders of modern science proves true to us, that the 12 tribed nation represented the mind of its Divine founder, Jehovah. Also that, as His children, the human mind was capable by inheritance of the Divine

nature and characteristics, of accomplishing this Divine plan in both personal and national life.

That there were different tribes shows that each tribe must have had differing characteristics for the purpose of performing different functions in the life and work of the nation. We may reason justly and naturally from our present standpoint of experience and observation, that this would be a wise ordering of an intelligent Being.

We may then conclude that there are inherent and "essential" principles which decided the 12 tribed system—that made it important that each tribe should preserve its tribal identity, and have a prince to lead them—that caused the Hebrew prophets under the inspiration of Jehovah, to foretell the future complete unification of the 12 tribes by the houses of Judah and Joseph (Ephraim or "All Israel") into one nation. Under the same inspiration was also foretold the building of Jerusalem after a certain described plan, with 12 gates—that gave to Reuben to Judah and to Levi the northern side of the city; to Joseph, Benjamin and Dan the eastern gates; the south side to Simeon, Issachar and Zebulon, and the western goings out of the city of Gad, Asher and Naphtali. This is the description in the Bible in both Ezekiel in the Old Testament, and in the Revelation of John in the New Testament.

The plan of the mind and the plan of the New Jerusalem are mathematically exact copies of each other.

In the separation between Israel and Judah there were ten of the original 12 tribes who became a separate nation. For several hundred years their history intermingled,—Judah retaining the worship of Jehovah, even in the midst of idolatrous practices.

But all Israel, or, Ephraim (as the ten tribes were called, because this half tribe, from one of the sons of Joseph, led in the revolt under the leadership of Jereboam), forsook the worship of Jehovah and became wholly idolatrous. This finally led to their captivity and consequent dismemberment as a tribal nation, and to the loss of both tribal and national identity. But (we wish to emphasize the fact) the principles of social order involved in the 12 tribed nations of Israel must be essential to national unity and greatness and possess something needful for the right plan and method, else would not Jehovah have at first treated it as essential in the original formation of the nation, and then have persistently instructed His prophets that this same national order was to be restored, and the very names of the tribes to again appear. (Isaiah 66:22)

In this extremely cursory way we have touched upon the principal points in the history of Israel to indicate the relation which Judaism bears to Israelism, and why the "essential principles" of Judaism cannot be fairly treated by itself. Specially is this true, because Judah, or the Orthodox Jews, notwithstanding their beliefs in the prophets, apparently,—we say apparently—recognize only themselves as representatives of Israel; and yet Judah does not seek any distinct place in the government of any nation where they find a home, nor do they seek to establish a Jewish State. As one Rabbi said before the Jewish Woman's Congress in Chicago in 1893, "The Jew has no talent for Government, he does not seek to meddle with the government of any country in which he lives. His chief desire is to become an incorporate part of the people." During the

Parliament of Religions this declaration was practically repeated by other Jewish speakers. This was said to show how many of the Jews had given up the idea of a restoration to Palestine because they cannot conceive of a Jewish State, owing to this lack on their part of a genius for government. The Jew is right! Since Judah, as already stated, is only a part of Israel and could fill permanently and successfully only three out of the 12 departments in the restored nation of Israel, which science has shown us to be the structural number in a true social order.

JEHOVAH HATH SPOKEN AND SCIENCE INTERPRETS HIS REASONS! In Israel as a 12 tribed nation lies all that is included in the Divine and human mind in its manifestations and methods of action, which when applied to the organic structure of society, will again produce a 12 tribed nation. This means simply one with 12 departments, *CLASSIFYING AND INCLUDING UNDER THESE GENERAL HEADS IN SYSTEMATIC ORGANIZATION ALL THE INTERESTS OF SOCIETY, BECAUSE BOTH THE DIVINE AND THE HUMAN MIND ARE ORGANIZED AFTER ONE PLAN, INCLUDE ALL THE FACULTIES POSSIBLE TO THE HUMAN MIND, AND PRODUCE ALL THAT IS POSSIBLE TO HUMAN SOCIETY.* Israel was a cosmopolitan nation having types of character common to every nation. It is as such and because of her more dominant religious characteristics that she was "chosen," not as a piece of favoritism, as some hold and teach, but as an instrument,—a missionary and leading nation—which Jehovah could use to complete and perfect all nations under one great system of life, that He could

use so that His Kingdom should be established in all the earth, and human unity and divine unity be completed in a great World Harmony. Israel was a nation with Religion as a pivot or center of unity, the tribe of Levi being the one tribe among the 12 entrusted with the care of the distinctly religious needs of the tribes.

Prof. E. C. Wines, in his "Laws of the Ancient Hebrews," says: "The nation of Israel was a unity founded on the principles of equal rights.—A unity in which the whole people formed the state, contrary to what happened in Egypt when the priesthood was the State." So we see how it is that Judah with all her greatness and glorious mission, does not comprise "All Israel," and that the "Essential Principles of Judaism" sublime as they are, recognizing them as we must as lying at the heart of all true life—the very foundation of what we know as moral character—are yet not *all* that is required to fulfill the mission of "All Israel" in establishing the kingdom of God on earth. But the Jew is fulfilling a part of his natural and prophetic destiny in becoming a constituent part of the American nation, for here is being truly fulfilled, in part, the prophecy of the union of Judah and Israel, although, because of not recognizing their mutual relations, still unorganized. In this limited way, we can do little more than make these few hints upon the relation between Judah and Israel, because we have yet to examine the "Essential principles of Judaism" as, on the occasion of the World's Congresses, in Chicago in 1893, they were carefully elaborated by the most illustrious Jewish teachers.

We wish to say that it is not simply for the sake

of historical accuracy that we emphasize these facts, but because of vital truths which take hold on the eternal destiny of the human race, and because herein lies the essential principles of World Order.

We will quote first from the lamented Rabbi Isaac M. Wise, of Cincinnati,—than whom, probably, no greater Jewish teacher ever lived.

> "As far back in the twilight of myths, the early dawn of human reason as the origin of religious knowledges was traced, mankind was in the possession of Four dogmas. They were always present in men's consciousness, although philosophy has not discovered the antecedents of the syllogism of which these are conclusions. These four dogmas are: First, there exists in one or more forms of being, living, mightier and higher than any other being known or imagined." (Existence of God.) "Second, there is in the nature of this Superior Being, and in the nature of man, the capacity and desire of mutual sympathy, inter-relation and inter-communication." (Revelation and worship.)"Third, the good and the right, the true and the beautiful are desirable, the opposite are detestable and repugnant to the Superior Being and to man." (Conscience, ethics and aesthetics.) "Fourth, there exists for man a state of felicity or torment beyond this state of mundane life." (Immortality, reward and punishment.)
>
> "These four dogmas of the human family," he says, "are the postulates of all Theology and all Theologies, for they are axiomatic. They require no proof for what man always knew is self evident, and no proof can be adduced to

them, for they are transcendent. Philosophy, with its appurtenances and methods of cognition, cannot reach them, cannot expound them, cannot negate them, and no one ever did prove such negation satisfactorily even to the individual reasoner himself." "All systems of Theology are built on these four postulates."

"Further," he says, "Judaism is the complex of Israel's religious sentiments ratioccinated to conceptions in harmony with its Jehovistic God cognition." "These conceptions made permanent in the conclusions of this people are the substratum to the Theology of Judaism."

As we see, his summary gives us then, first, the existence of God; second, revelation and worship; third conscience, ethics and aesthetics; fourth, immortality, reward and punishment.

"All knowledge of God and His attributes, the true and the good came to man by successive revelations, of the indirect kind first, which we may call natural revelation, and the direct kind afterward, which we may call transcendental revelations! Both these revelations concerning God and His substantial attributes, together with their historical genesis, are recorded in the Thorah in the seven Holy Names of God, to which neither prophet nor philosopher in Israel have added even one." But, "What we call the God of Revelation, is actually intended to designate God as made known in the trancendental revelations, including the successive God-ideas of natural revelation." Further he says: "Whatever theory or practice is contrary to

Israel's God cognition can have no place in the Theology of Judaism."

"It comprises necessarily the doctrine concerning Providence, its relation to the individual, the nations and mankind. This includes the doctrine of covenant between God and man, God and the fathers of the nation, and God and the people of Israel, or the election of Israel, the doctrine of the atonement and the doctrine concerning Free Will."

Rabbi Wise explained that "The God of Israel, the God enthroned in Zion, cannot be understood to signify a tribal, national, local or special God." It "would signify the one God revealed to the fathers and to Israel, and worshipped by them; the Creator Judge and possessor of Heaven and earth, exalted above all, prior and superior to all matter, time and space. The Eternal Infinite, Absolute, Universal and Omnipotent One, Supreme Love and Truth, the highest ideal of moral perfection."

"The highest ethical duty of man, according to the Bible is to become God-like. To come as near as possible to this highest ideal of disinterested goodness, love, mercy, justice, and holiness, as we are urged by the innate moral law, and as our God-cognition defines."

We have quoted freely and exactly from him, and would have been glad to include the entire article in order to show more completely his exposition of Judaism. But there are others from whom we must quote, and will only repeat his summarized statement made in the beginning, that:

"Judaism is the complex of Israel's religious

sentiments, ratioccinated to conceptions in harmony with its Jehovistic God-conception.''

We will now turn to another representative Jewish teacher, the Rev. Dr. Periera Mendes, on Orthodox or Historic Judaism. He says:

''Our history may be divided into three eras; first, the Bible era; second, the Era from the close of the Bible record to the present time; third, the future.''

''The first Era is the commencement of those ideals which are essential for mankind's happiness and progress. The attitude of historical Judaism is to hold up these ideals for mankind's inspiration, and for all men to pattern life accordingly. The first Divine message to Abraham contains the idea of righteous altruism. Be a source of blessing! and the message announcing the covenant is the righteous egoism. 'Walk before Me and be perfect. Recognize Me, God, be a blessing to thy fellow man and be perfect thyself.' ''

''Then to Moses were high ideals given, The Fatherhood of God was announced,—'Israel is My Son, My first born.' Implying that other nations are also His children.''

''At Sinai were given those ideals of human conduct, which, called the ten commandments, receive the allegiance of the great nations today.''

''Magnificent ideals! Yes, but not as magnificent as the three ideals of God revealed to Him. First, God is mercy; second, God is love; third, God is holiness. 'The Lord thy God loveth thee.' 'Thou shalt love the Lord thy God

with all thy heart, with all thy soul and with all thy might.' 'Thou shalt love thy neighbor as thyself.' 'Thou shalt not hate thy brother in thy heart.' 'Ye shall love the stranger.' 'God is holiness.' 'Be ye holy, for I am Holy.' It is God calling to man to participate in the Divine nature."

Continuing he says: "Moses proclaimed freedom throughout the land to its inhabitants in the year of Jubilee—declared the rights of the poor—gave a land tenure system which guarded their rights, limited priestly wealth."

He also limited kingly wealth, commanding that the king keep a copy of the law, and read in it all the days of his life, 'that ye may learn to fear Jehovah, and keep the words of the law, and these statutes to do them,' that his heart be not lifted up above his brethren. Mendes proceeds:

"God is the God of the spirits of all flesh." This, he says "is a flash light of immortality upon the storm tossed waters of human life." "Not by bread alone but by obedience to the Divine law." "God has antedated and through His servants the prophets, proclaimed the law of the spirit."

So indeed did Jesus. "My words are spirit and they are life." "Except ye be born of the spirit, ye cannot enter the Kingdom." In obedience to this precept is our wisdom and understanding. Nay, our very life and length of days. Again Mendes:

"Tenderness to brute creation, equality to aliens, kindness to servants, justice to the employed is enjoined. The ruler should be the servant of the people."

"Thus far Moses. As for the other prophets * * * their ideals are purity in social life, in business life, in personal life, in religious life, these are essential in Judaism. The prophets announced: First, Universal Peace, or settlement of national disputes by arbitration; second, universal happiness, universal knowledge of God. 'All shall know the Lord from the least to the greatest. Earth shall be full of the knowledge of Jehovah as the waters cover the sea.'"

"From the Bible days to these, is the era of the formation of religious and philosophical systems through the Orient and classic world. Above them all is the voice of historic Judaism clear and lasting. Judaism contends or harmonizes with these various systems according as they agree with her fundamental or essential principles, claiming for Jehovah supremacy above all other Gods, as creator of all things."

Simon Hatzadk preached, "The Torah is the criterion of conduct; worship instead of doubting. Do philanthropic acts instead of seeking only pleasure. Society's safeguards are law, worship and philanthropy. Love labor. The practical application, not the theory is essential. Deeds not words. Be not like servants who serve for a price, be like servants who serve without thought of price and let the fear of God be upon you."

Again Mendes says, "Now in the era of the present; we march in the van of progress, our hand raised pointing to God. Here is the mission of Judaism: To preserve the thought and wor-

ship of Jehovah, and to teach and insist upon obedience to His law."

Judah stands pre-eminent over all other religions in preserving the NAME of Jehovah, which has been almost lost in Christianity, notwithstanding His great declaration, "*I am Jehovah! That is My Name, and My glory will I not give to another!*" So they have maintained themselves separate from all other religions with this idea, making no affiliation with Christianity, her legitimate child, because of the worship of Christ in the place of Yehovah—making Jesus God, or the Son of God in a different sense from God's other children. Moses said, "Ye are the children of your God." David said, "I said ye are Gods." Hosea cries, "Ye are the Sons of the living God." Judah can have no sympathy with this Christian idea, for even confessing the Messiahship of Jesus they know that in their interpretations of the prophets He was to be a marvellous leader, but not to be confounded with the individual Being of Yehovah.

To return to our quotations, Mendes proceeds to say:

> "Religiously, historical Judaism is expressed in the creeds formulated by Maimondes, as follows: 'We believe in God the Creator of all, a unity, a spirit who never assumed corporeal form, and He alone ought to be worshipped. We unite with Christians in the belief that revelation is inspired. We unite with the founder of Christianity that not one jot or tittle of the law shall be changed. Hence we do not expect a first day Sabbath. We unite in believing that God is omnicient and just, good and loving and

merciful. We unite in the belief in a coming Messiah. We unite in our belief in immortality * * * and we believe heart, soul and might in the restoration of Palestine, a Hebrew State from the Nile to the Euphrates, even though as Isaiah intimates in his song of restoration, some Hebrews remain among the Gentiles."

"We believe in a future Court of Arbitration, above suspicion, for the settlement of nations' disputes, such as can well be in the shadow of that temple which we believe shall one day arise to be 'a house of prayer for all peoples' united in the service of one Father. Yes," he says in closing, "The attitude in historical Judaism to the world, will be in the future as in the past helping mankind with his Bible until the gates of earthly paradise shall be reconstructed by mankind's joint efforts, and all nations whom Thou, O God, hast made, shall go through and worship before Thee, O Lord, and shall glorify Thy Name."

The doctrine of Immortality has been believed to be a New Testament doctrine, having no foundation in the old Bible, but Rabbi Joseph Stolz of Chicago, maintained that man's personal immortality was always an established belief in Israel, and Jesus and His Apostles taught the doctrine in the very words of the Pharisees. In 1865 the Pittsburgh (Jewish) Conference declared:

"We re-assert the doctrine of Judaism, that the soul is immortal, grounding this belief on the Divine nature of the human spirit, which forever finds bliss in righteousness and misery in wickedness. The joy is eternal because good-

ness is everlasting, pain is temporal because God will not contend forever, neither will He retain His anger to eternity."

Rabbi Stolz asserted, "Our life here fashions our life hereafter. This world is the vestibule to the next. But the hope of immortality must not be the basis of ethics."

Rabbi Isaac S. Moses of Chicago, maintained that the object of Jewish prayer is to lead men to perfection on Earth. The function of Jewish prayer is not to persuade God into granting favors, or by hymns and praises to influence His will. It is rather Man's opportunity to learn to subject his will to the will of God. To strive after truth, to enrich the heart with love for humanity, to ennoble the soul with longing after righteousness.

The main elements of Jewish worship are, freedom, law, truth, love to God and man, holiness, gratitude, peace and universal brotherhood. Every Jewish service closes with these words, "We hope, O God, that all superstition will speedily pass away, all wickedness cease and the kingdom of God be established in the earth. Then will the Lord be King over all the earth. On that day shall God be acknowledged One, and His NAME ONE!"

Said Rabbi Kauffman Koehler: "To bring about this time when 'the earth shall be full of the knowledge of God as the depths of the sea are covered with water,' is the mission of the Jew."

We would like to add of his noble words, this: "There was no reason for the Jewish people at large, or for any of their leaders, to bear Jesus any grudge or to hate the noblest and most lofty minded of all the teachers in Israel. It was the anti-Semitism of

the church in the second century, that cast the guilt upon the Jew and his religion." We are glad to accept his correction of an ancient error, which has wrought so much misery to the Jew, but not alone to him, for the dark cloud of uncharitableness and malignant spirit of persecution has darkened the lives of untold thousands besides, and turned back the progress of humanity for nearly 2,000 years. We may add here that Prof. Gotthard Deutch explained among many other important historic details that the original feature of Christianity is its combination of the Logos with the national Jewish Messianic idea, saying "This is the result of Jewish Alexandrian Philosophy." The papers from which we have quoted so freely are full of gems which can but excite the admiration of every religiously or morally inclined mind. We confess that the essential principles of Judaism, as enunciated by these learned Jewish teachers, challenges our admiration, claim our sympathy, and find a response in our innermost being. Judaism is the mother of the Christianity, of Christ, to which we give our adhesion—which proclaims the Kingdom of God as having place and power of being on this earth, entrance into it only to be gained by obedience to the truths He enunciated, and by being born of the Spirit! But we must hasten on to examine still other papers on "Judaism and the modern State." Here we find in the clearest and most explicit terms, declarations of the utter giving up on the part of some Jews of all claims, and of all hopes of ever establishing a Jewish State. (This is distinct from the Hebrew State.)

Rabbi Phillipson, D.D., in his able paper on

"Judaism and the Modern State," makes these remarkable statements:

> "The position of Judah in regard to the State is very clear. Its followers are Jews in religion only, children of their fatherland whatever or wherever it may be in all that pertains to the public weal. Judaism discountenances the connection between Church and State. Each shall attend to its own. Judaism teaches its confessors that if any contingency should arise (an occurrence of which I cannot conceive) in which religion should conflict with the State, the religion must take the second place, for we recognize no power within a power. The two, religion and government, have distinct and individual provinces. Neither shall encroach upon each other."

Dr. Phillipson has failed to remember that Jehovah made religion the central power of the State, through which they came into direct relations with Him in order to be instructed in the law, method, principles and plan of His Government.

"For the modern State, then," he further continues, "founded upon principles of equal rights of all men, churches or religious parties have no existence."

> Koehler further stated: "As for Judaism's attitude to the State, I need only to point to the partiotic acts of Judaism's confessors in every land in war or peace, to show how fully and positively the Jews have proven that they are Jews in religion alone, citizens of their fatherland wherever it may be in everything else, and that their faith has nothing at variance with the

> common weal; that they are not a class standing apart, but their hopes and hearts are bound up with everything that conduces to civic advancement and their country's honor and political triumphs; that they recognize all men as brethren, and pray for the speedy coming of the day when all over the world religious differences will have no weight in political council, when Jew, Christian, Mohammedan, agnostic as such, will figure in the deliberations of civic bodies only as men. This is the political philosophy of the Modern State, this is the teaching of Judaism."

We have quoted thus extensively that there may be no mistake, and no misapprehension in regard to the "Essential Principles of Judaism" as held and taught by its representatives of today. We have not assumed to analyze Judaism without free and exact quotations. Judaism speaks her own language better than another can, and has the right to present her own theories and principles.

Rabbi Joseph Silverman of New York City, says: "All Jews do not hold the same form of faith and practices." We can see this from our quotations, and while we must commend Rabbi Koehler for his tolerant spirit, since he has lost the *FULL* meaning of Israelism in regard to Israel's original relation to religion, or the place of Religion in the Revelation of Jehovah, we must see that Judaism has lost her open communication with Jehovah, or he would have certain knowledge that the religion of Israel was a universal religion as it came from the mouth of God, and therefore applicable among all people. Only one of the teachers, Mendes, an orthodox Jew, expresses a belief in the restoration to Palestine, and

the establishment of a Hebrew State. This would mean more than a distinctly Jewish State, because the entire nation were Hebrews, while only the tribes of Judah and Benjamin were called Jews. He believes this undoubtedly, from their acknowledged "lack of talent for government" and their loss of faith in finding their captive brethren, the ten tribes, who are needful to the fulfilling of Yehovah's promise of gathering the entire 12 tribes, expressed by name, and stated with great particularity, of making them "One nation in the mountains of Israel." Here, is a question of the veracity of the Hebrew prophets, for their words upon that point are unequivocal, and their prophecies unconditional.

We must not refrain from adding in favor of Judah that one of Yehovah's prophets—Zechariah—tells us that "Jehovah shall also save the tents of Judah *FIRST*, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah." This would fill my conception of that Divine character, to work this measure of justice for Judah, who has suffered such depths of humiliation through the centuries while maintaining and preserving His Glorious NAME, which will never be lost nor "given to another."

In the movements of the present one seems to see brilliant signs of the almost immediate fulfillment of this prophecy, to be brought about largely—another piece of Divine justice—through the influence and efforts of woman.

This salvation of Judah to be accomplished in her return to Palestine and Jerusalem to establish "a religious center for all Jews throughout the world." (From Mrs. Rosa Sonneschen's address before the

National Council of Jewish Women in Chicago in 1896) only presages that greater return of representatives of the 12 tribes to Palestine, to establish a great center for ALL ISRAEL; the object and result of which will be to bring about a Federation of ALL NATIONS around this common and natural center, the historic and prophetic land of Palestine, and the prophetic NEW JERUSALEM, which is to be builded "upon her own heap." Palestine, being the geographical, magnetic and spiritual center of this earth, this is the spot, favorable both by situation and association, for such a center of union.

In this great union, the Essential Principles of Judaism (Israelism) will be found to be the "Essential Principles" of religious untiy for ALL the WORLD, because, consciously or unconsciously, they underlie all the Great Religions, for they are primary principles which the good and true of all the earth accept without cavil, in whatever form religion appears, or whatever philosophy surrounds them, lacking only the recognition and use of the NAME YEHOVAH, because other than the Hebrew faiths, do not know His Name, and even these do not know its significance. Even the Hebrews still regard it as the "Mystery of God."

This has waited for scientific knowledge to disclose its meaning, which we may now find in the "Book of Life," by Sivartha, the most unique and remarkable book of this time. Containing, as it does, a series of scientific discoveries in the mind of man, which furnishes the explanation of all these mysteries, it opens up the gates of knowledge and fulfills the ancient promise that the "knowledge of Yehovah shall cover the earth as the waters cover

the sea." When this is finished, the "Lion of the Tribe of Judah"—the covenant King of Jehovah—shall sit upon the throne of David over *ALL ISRAEL,* meaning the 12 tribes, and His Kingdom shall have become the recognized system of Government both in form and principles, among *ALL THE NATIONS OF THE EARTH.*

Commendations of Earlier Works

Headquarters and Office of President.
49 Victoria Street, Westminster.
London, June 22nd, 1893.

Dear Sister,—The address sent by you to Lady Somerset and myself is a credit to womankind in its theory and form of expression. It is well worthy the thoughtful attention of all who desire to see the development of woman forwarded, and whether its conclusions are accepted or not, the reading of the essay will prove instructive, suggestive and inspiring to the mind. The earnestness and ability of the author are highly commended by us, and we feel that she is a thoroughly womanly as well as a most intellectual and capable woman.

Mrs. K. V. Grinnell,
Mayfair, Ills., U. S. A.

Frances E. Willard,
Isabel Somerset.

Susan B. Anthony, the great leader of American womanhood, who blazed the way of upward effort for her sex with such splendid results, said of one of Mrs. Grinnell's books: "If your 'Destiny of Woman' can reach the public through the right channel, it will go like wild-fire among the women."

Chicago, Ills., October 31st, 1908.

I have read Mrs. Katherine V. Grinnell's "Rennaissance of Israel" with intense interest and deep gratitude. One lays down the book with a sense of having been in the grip of a mighty power; with a sense of wonder that some genius did not reveal this truth and beauty long ago. The reader rarely finds such a wealth of thought in so small a compass. Professor Henry Walter Graham.

Rev. A. Rittenhouse, at the close of Mrs. Grinnell's lecture in the M. E. Church, Philadelphia, of which he was pastor, said: "The address of Mrs. Grinnell is the most masterly in statement, the keenest in insight, the most comprehensive in scope, and the clearest in language of anything on a kindred subject which ever came before me."—W. C. T. U. National Convention, December, 1904.

"Mrs. Grinnell's manner of treating her subject is entirely original, fascinating, and convincing. She knows her subject. Her lectures before the Congress at the Columbian Exposition at Chicago, the Louisiana Purchase Exposition at St. Louis, in pulpits, before Women's Clubs; also various Reform organizations from Maine to California, are always received with enthusiasm. Her earnestness and clear delivery hold her audience in almost breathless interest from start to finish."—Chicago Jeffersonian.

The Book of Life

The Spiritual and Physical Constitution of Man

By DR. ALESHA SIVARTHA

Published by Holmes W. Merton, New York City **Postpaid, $2.00**

Publisher's Note:—From 1859 to 1884, and since, Sivartha issued a large number of monographs upon the subjects of his discoveries. Thousands of copies of these were sent out over the world and became the basis of much of the radical thought of the age. In 1884, The Book of Life, 412 pages, was written, and ran through six large editions. In 1888, a Universal Synthesis, already begun, and a re-examination of the vast field of natural laws upon which the work was based, influenced the author to delay the further publication of the work. After twenty-four years of incessant research in the constitution of man, The Book of Life is reissued with only minor changes and additions to the text, and the **Universal Synthesis** will be published at an early date in the tables of the new language, **Vesona.** HOLMES W. MERTON.

A Few Words of Praise

These discoveries in mental and social science have received the favorable attention of eminent scientists, and in the language of a distinguished critic "fully entitle the discoverer to rank with Kepler and Sir Isaac Newton, and place him with the foremost thinkers of the age."—Cincinnati Gazette.

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Sivartha is one of the most profound thinkers and writers of the country. No one in America has devoted more time to research in this science.—Chicago Express.

Sivartha is a scientist and looks at the Labor question from a scientific stand-point—the only logical position from which it can be considered. In his writings Social Science is made so plain that any one can easily understand it.—Labor Enquirer.

The Author of The Book of Life is one of the most careful and critical thinkers of the age.—Religio-Phil. Journal.

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My Dear Dr. Merton:

I have at last heard from Dr. Shields to whom as you know a set of your charts was sent. Dr. Shields tells me that he has heard high commendation of these charts from a number of physicians and nurses, and that he believes they would be of great utility for advanced courses in First Aid. He also particularly mentions the artistic excellence of the charts. I concur fully with Dr. Shields in what he has said. You are at liberty to use this letter.

Very truly yours, CHARLES LYNCH,
Major, Medical Corps, U. S. Army,
In Charge, First Aid Dept.

New York City, October 31, 1911.

I have long used and admired the anatomical paintings of Dr. Merton. His new illustrations for the demonstration of first aid are of real value to students, teachers and lecturers.—Luther H. Gulick.

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